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THE THREE NATIONS
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John William Hamilton


*Bishop of the
Methodist Episcopal Church*

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THE THREE NATIONS
AT THE
AMERICAN UNIVERSITY



BISHOP FRANKLIN HAMILTON

THE THREE NATIONS
AT THE
AMERICAN UNIVERSITY

ADDRESSES AT THE ANNUAL
CONVOCATION

NEWTON W. ROWELL
King's Counsel, Toronto, Canada

WARREN G. HARDING
President of the United States

JEAN J. JUSSERAND
Ambassador from France

Published by the University
Washington
District of Columbia



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University Printer

TO THE TRUSTEES OF THE AMERICAN
UNIVERSITY

The wisest truly is in these times the greatest.—
CARLYLE.

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Dr. Jean J. Jusserand.	
Chancellor John W. Hamilton.	
The Trustees of the American University.	

BEFORE THE OPENING

*Toil—toil—your share of the spoil
Will come some way or other,
Maybe in wealth, maybe in health,
And maybe the love of your brother.*

—WILL CARLTON.

WHEN THE DOORS WERE OPENED

Don't carry your head too high: the door is low.—
GERMAN PROVERB.

WHEN THE DOORS WERE OPENED

Something never comes of nothing. Every effect has its cause. The end hangs on to the beginning. Every great undertaking begins with vision, purpose, plan. Vision is the forerunner of purpose; purpose is the forerunner of plan; and plan is the forerunner of achievement. Vision, but not to be visionary, is prophecy. Purpose that has no pursuit is a vain thing. Shakespeare has somewhere said:

“The flighty purpose never is o’ertook
Unless the deed go with it.”

When purpose takes shape in plan, it is talked over, talked about, helped and hindered. “The deed is everything, the fame of it nothing.” Deeds to be worth anything need to be masculine and military: they all come of battles. One generation commonly uses up the prophecy: it takes another to fulfill it. But the one has prepared the way for the other. Martin Luther had his Nicholas Harper, Tennyson his Thomas Malory, the group of succeeding Chancellors of the American University their John F. Hurst. He bought the property, laid out the grounds and began the debt. Chancellor McCabe pegged away at the paying of the debt he inherited. Chancellor Franklin Hamilton built the approaches to the University, planned and published its course of study, made possible the opening of its

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doors, and was the first that was privileged to enter them without pride and in humble circumstances for administration and control. What has gone on so rapidly indoors since has come of the prophecy of his genius, and in no small measure of his devotement and devising. His modesty led him to voice no claim for the achievement. He made and printed the program for the public observance of the opening, but with no share in the exercises. He sat by and only looked on, giving to the President and members of his Cabinet and certain of the Bishops of the Methodist Episcopal Church the honor of turning the key in the door and throwing it open to all the possibilities of the cap and the gown. His honor is the reward of his fidelity.

Tributes by
W. V. KELLEY
and
GEORGE P. ECKMAN
to
FRANKLIN HAMILTON

Id facere laus est quod decet, non quod licet.—The man is deserving of praise who does what it becomes him to do, not what he is free to do.—SENECA.

INTRODUCTION

Often the most interesting and revealing question about a man is not "What did he do?" but "Who made him? How did he come to be?" The explanation of a man's life lies not on the surface, in open sight, but hidden deep within. He himself seldom publishes it and biographies may not discern it. The influences that really make a man are personal, not circumstantial.

Volumes might be written on "The Friendships of the Soul," with innumerable examples. Such friendships are not always from actual intercourse, but often by spirit contact and atmospheric contagion of high health. Many notable careers have been thus incited, vitalized, energized and impelled. When Charles Kingsley was asked the secret of his fine career, he answered, "I had a friend," referring not so much to wise advice or practical help as to personal inspiration. The best gift a noble, generous friend can give us is himself, imbuing us with his spirit, till we see his visions, are enraptured with his ideals, energized by his motives, kindled by his passions, and caught up into his lofty consecrations.

Phillips Brooks said, "What I desire in my friend is that he be like me in character and in the higher purposes of life." That is what Jesus asks of His friends, and what constitutes, between Him and us, a "Friendship of the Soul." The spell of the Christ fell on

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young Phillips Brooks, resembled him to his Lord in character and in the purposes of life, so making him the man he was. The spell of Phillips Brooks, powerfully surcharged with the Christ-passion, fell upon young Franklin Hamilton, enveloped him, pervaded him, saturated him, and helped make him the man he became. Phillips Brooks was a majestic and potent personality, a radiant and radiating center of spiritual life and energy. The sheer manhood of him was magnificent and his superb qualities were raised to the nth power by the indwelling of the Holy Spirit. His gifted lips were touched with burning coals from the Altar. The swiftness and force of his impassioned preaching were in effect like a prairie fire or a mighty rushing wind. His reasoning and his rapture swept everything before them. In the pulpit and out of it he was a dynamic spirit, casting his spell over multitudes.

We are told by the one who knows that this spell fell upon the sensitive and responsive susceptibilities of young Franklin Hamilton and was a pervading and prevailing influence in the life here portrayed: so that Bishop Franklin Hamilton is a shining instance of the inspiring power of an exalted "Friendship of the Soul."

WILLIAM V. KELLEY.

BISHOP FRANKLIN HAMILTON

Delayed twenty-four hours in sailing from Liverpool, Emerson bemoaned the tedium of his lot, and muttered: "Ah, me! Mr. Thomas Carlyle, I would give a gold pound for your wise company this gloomy evening." An uncounted host of lonely hearts have a similar longing for the gracious comradeship of Franklin Hamilton, and sometimes fancy they have it, forgetting that he is gone—so strongly does his spiritual influence persist. Therein lies the secret of the man. Above all his other fine qualities, and irradiating every one of them, was his power to make men love him. It would be an imprudence to print the half of what his friends still say of him. Months after his departure, asked for a critical judgment of his worth, all sorts and conditions of men with one accord praise him. It seems like a conspiracy of affection. We can only guess what the angels think of him, but God apparently shares the sentiment of men, and did a strange thing to show it. He gave Franklin Hamilton the best furnishing for the bishopric that could be provided at the time and then allowed him only two years to occupy it, evidently having a better position for him elsewhere. No other explanation of the facts is adequate. He was born at Pleasant Valley, Ohio, August 9, 1866; consecrated a bishop at Saratoga Springs, N. Y., May 28, 1916; released from service by what we call death in Pitts-

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burgh, Pennsylvania, May 5, 1918. Only one man in the history of American Methodism has held his bishopric for a shorter period. Erastus O. Haven was but a year and three months in the episcopate, but he was sixty years of age when elected. Franklin Hamilton was fifty when called to the high office. He was apparently in full vigor of life, but in twice twelve months his toil on earth was ended. Why he should have been permitted to withdraw with his supreme work just begun is a mystery impossible for earthly minds to solve. Judged by human standards there is a bitter irony in such a culmination, but faith rests on the assurance that God makes no blunders, though His strategy be not justified in the sight of men. Martin Luther besought God to reveal the divine purpose in a certain inscrutable event, but he seemed to hear the voice of the Eternal responding: "I am not to be traced."

How great pains God took with Franklin Hamilton one sees from his birth and breeding. He was the youngest son of the Rev. William Charles Patrick and Henrietta Dean Hamilton. His father was a stalwart Methodist circuit rider in Ohio and Virginia, and his brothers were endowed with much force of character. The oldest is Bishop John W. Hamilton, now and for several years chancellor of the American University, a man of eloquence, high executive ability and ecclesiastical statesmanship. The second, Jay Benson Hamilton, is a well-known preacher who has wrought valiantly

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and effectively for the better support of the retired minister. The third, Wilbur Dean Hamilton, is an artist and painter of portraits. The versatility displayed in the family of the talented Irish preacher flourished luxuriantly in the latest-born son. Out of the straitened conditions of an itinerant minister's home, in a day when salaries were meager and toil was abundant, Franklin Hamilton came forth endowed with many gifts of heaven. He had a fine presence. No man could see him without being impressed that he was an unusual person. His portrait reveals the warmth of his temperament and the dominance of his brain, but one must have observed the whole figure in action to have a true measure of the man's native strength and symmetry. To his physical superiority was joined a mind of singular excellence, an instrument capable of unremitting toil, enriched by clear powers of discrimination, possessing an affinity for the finer things of the spirit, devoid of disturbing illusions, with wide vision, yet with practical sense; a good usable brain that could keep its balance and would go straight on with the business in hand. The inner nature of the man ennobled his body and illumined his mind. He was a gentleman by instinct. His kindly disposition toward men was not an acquisition but a gift. The grace of God was upon him from childhood, and "he increased in wisdom and stature and in favor with God and man." He started life with a strong will. Without it bodily

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excellence, intellectual vigor and grace of spirit would not have availed to give him eminence. He was so constituted that, having embarked upon an enterprise, he would carry it through despite any discouragements, and having been set down in the center of things various and perplexing he would proceed at all hazards to master them. He had a deep moral nature, quickened and disciplined by spiritual aspirations. He saw truth clearly and embraced it ardently. He loved righteousness and hated iniquity. He was incapable of a mean action. Thus he began with great natural advantages, and it was the peculiarity of his fortune that his friends usually referred to his inherited characteristics as if they had been acquired by his own perseverance and therefore ought to be set down to his personal credit.

What must be put to his account is that Franklin Hamilton met the challenge of the divine bounty by resolving to use it to the utmost of his ability. He did not want to disappoint God. He realized that every achieving man is the joint product of what Divine Providence gives him and what he himself does with the capital intrusted to him. God provides birth, breeding, talents, and opportunity. A man uses or misuses these benefactions according to the spirit that is in him. Jean Paul Richter said: "I have made as much out of myself as could be made of the stuff, and no man should require more." But God does demand that much, so

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Hamilton thought, and he set to work on the material at his disposal with great earnestness of purpose. What Browning places on the lips of a less worthy man he might have made his own—the claim to have

Braved sorrow, courted joy, to just one end;
Namely, that just the creature I was bound
To be I should become, nor thwart at all
God's purpose in creation. I conceive
No other duty possible to man—
Highest mind, lowest mind; no other law
By which to judge life failure or success;
What folk call being saved or cast away.

He determined to secure an education broad and deep enough to meet any emergency. Under the guidance of his big brother, now the white-plumed chancellor-bishop, he began his studies in the Boston Latin School. Here he stood so high that he swept off a whole sheaf of prizes, graduating with much honor in 1883. As the majority of his classmates entered Harvard he naturally went with them. His brother, John W. Hamilton, was then under the burden of the People's Temple of Boston. To pay the boy's bills was beyond his power. The brother next above Franklin in age, then also a resident of Boston and who died of a surgical operation many years afterward, undertook to finance the lad in college. It turned out to be a not difficult task, for Franklin nearly worked his way through on the prizes and scholarships he obtained. In 1885 he

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won the Old South Prize for historical studies in Boston. During his course in Harvard he secured both the Bowdoin and Boylston prizes. He became editor-in-chief of the Harvard Daily Crimson. He was also chosen a member of Phi Beta Kappa and a member of its literary committee. The two hundred and fiftieth anniversary of the founding of Harvard occurred during his junior year, and he was elected to deliver the oration for the under-graduates, the alumni address on the same occasion being given by James Russell Lowell. Both speeches were printed in a book published to commemorate the event. Franklin Hamilton was selected as class orator and served also as one of the Commencement speakers, graduating with much distinction in 1887. How he appeared to the student body in his under-graduate days is well described by one of his classmates, who says: "I shall always remember the first impression which Hamilton made upon me. I did not know him even to bow to, but I was tremendously impressed with his appearance, which was always that of a serious, high-minded scholar. . . . His features were so clean-cut and so strong and his whole bearing was that of a man much older than he really was. In fact, I was two years older than he and yet I always felt his junior." After graduation he spent a year teaching Greek and Latin in Chattanooga University. Then, being still unsatisfied with his scholastic attainments, he went abroad and spent nearly three years in post-

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graduate courses at Berlin University and in Paris. At Berlin he was a favorite pupil of the celebrated Ferdinand Piper, with whom he engaged in researches in pagan antiquities and symbolism. A fellow student in Berlin University says that together he and Hamilton listened to Zeller, Paulsen, and attended Paulsen's Seminary on Kant, and testifies: "Hamilton had a superb mind, and was in fact one of the two most brilliant men I ever knew as a student." One can readily fancy with what ardor Franklin Hamilton followed the bent of his intellectual craving as he pored over the treasures to be found in the capitals of Prussia and France and mingled with the personages who could best satisfy the aspirations of his soul. He was a student all his life, and when his formal education was finished he was just beginning that expansion of his equipment which never ceased until he breathed his last on earth. Doubtless his researches continue in the invisible world whither all too soon he took his pilgrimage.

God did not stop with simply endowing Franklin Hamilton. He issued to him a summons to spiritual leadership. The lure of the Christian ministry caught and held him. With a father and two brothers in that sacred calling it would naturally be suggested to his mind. But was this an intimation from heaven or the mere outgrowth of his surroundings? At last the drift of events and the desire of his own soul united to

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determine him. The conviction of his mission was upon him in Harvard. Professor George Herbert Palmer, after saying that Franklin Hamilton was a favorite student of his, standing among the first in his course in ethics, continues: "I thought him so promising that I suggested to him that he devote his life to teaching philosophy. . . . Such a life was very attractive to his taste, and I think it was largely on that account that he refused it. He had a soldierly temper and was determined to give his life to the poor and needy. Nothing could divert him from the ministry, though I felt he would be as true a minister in the teacher's chair. He gave himself to his work with all his heart." Those lines are worth pondering. They not only show Hamilton at a crisis deciding for the higher interests, but also reveal his love for humanity and his purpose to give sacrificial service to his generation.

A German university even before the war was not regarded by thoughtful Christians as a congenial place for the development of spiritual ideals, but in the case of Hamilton the reactions of Berlin were all to the advantage of religion. Professor E. A. Ross, of the University of Wisconsin, who was with Hamilton in Berlin, says: "Often we have sat until one or two o'clock in the morning nibbling rye bread sandwiches and pretzels, washed down with cocoa, and discussing philosophy or metaphysics. We ranged far afield in
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our philosophical discussions, but he always came back to the fact that in any case he was going to go home and work in the Methodist Church because he loved it and believed in the work it was doing. Where we came out in metaphysical discussions did not seem to give him much concern, for his mind was all set on behalf of the emotional and practical attitudes that his Methodism involved. In this, of course, he was quite right from the point of view of the latest psychology, for the attitudes of strong and leading men never flow from their speculations but from their fundamental reactions to life and experience."

On his return from Europe Franklin Hamilton entered the Boston School of Theology, from which he was graduated in 1892, being one of the Commencement speakers of the year. In this school of the prophets whatever depletion of the evangelical spirit he may have suffered in Berlin was corrected and his zeal for the service of humanity through the ministry of the gospel became intensified. He entered the pastorate with much enthusiasm and gave himself immediately to successful work. From 1892 to 1895 he was stationed in East Boston, where he organized a church and built its edifice. From 1895 until 1900 he was pastor of the church in Newtonville, Massachusetts, and in 1900-1908 of the First Church of Boston, the longest pastorate in the history of the church up to that time. His brother, John W. Hamilton, had been pastor

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of the church twenty-five years before and this afforded him a fine introduction. The union of the First Church on Hanover Street and Grace Church on Temple Street was effected at the beginning of his pastorate. During his work there, so writes one who has been a member of that church since 1875, "He was constantly active, alert, and able in forwarding all lines of Christian activity and was greatly beloved by all of our people. The most extensive repairs and improvements that have been made since the church was originally built were projected and carried to completion during his pastorate." He also took an active part in the municipal campaigns for civic reform. It was during this term that with his family he made a tour around the world, 1904-1905, spending much time in the Far East, where he studied foreign missions and acquainted himself with the literature and philosophy of the Oriental religions, thus fitting himself for missionary supervision and for certain literary productions which were to give distinction to his name as a writer.

From the pastorate to the chancellorship of the American University in 1908 was not so abrupt a transition for him as it would have been for some others, since so large a part of his life had been spent in scholastic experiences. However, the teaching function was not the primary requirement for the new position. He was now to assume the responsibilities of a high administrative trust. Sixteen years in the

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pastorate had given him valuable acquaintance with the business of handling money and men. But here was something essentially different. Scholarship would count for little more than to give prestige to an institution which must have for its head a man of erudition. What was most needed was a masterly hand to guide an enterprise which had never enjoyed the enthusiastic support of the church and the very practicability of which was still in question, and to make it succeed by skillfully securing friends for it and wisely directing its career to an achievement which would compel general approval. No formal inauguration occurred when he was inducted into the chancellorship. As another has said, "He quietly took the reins and held them." The situation was so unhopeful that many persons admonished Hamilton that he was making an undue sacrifice of his own interests. But no sooner had prosperity commenced to dawn on his undertakings than critics began to suggest that he had assumed the difficult thing only to feed a fond ambition. The cynic must always find some reason for a sacrificial act which his nature is incapable of explaining apart from a selfish motive. The fact which impressed the church was that Hamilton was surely making headway, and immediately the place which he had taken when it was most undesirable began to appear very attractive to other persons. Consequently the tone of comment changed toward him and his work.

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His approach to this task could not be better described than in the words of Bishop Cranston, published in *The American University Courier*, July, 1918:

Under the circumstances a weak man would have summoned the Board to a pretentious program which would have been a trumpet challenge to all adversaries. But Chancellor Hamilton came without pretense of skill or special wisdom. He brought no set program of campaign. He proposed no spectacular methods. He just came and went quietly about the drudgery of his office, first acquainting himself with every detail of the university's affairs and interests. His business instinct took quick account of essential values. He saw the need of keeping the Board constantly advised as to the condition of its trust, to the least item. He established close and confidential relations with his advisers, and relied so fully on their judgment that from first to last the administration was harmonious. . . .

Not one breath of useless lamentation did the new chancellor waste over the chronic inertia that had been for years the comment of the unfriendly and the disappointment of the friends of the university. He quietly garnered every hopeful utterance and was cordial to every friendly expression of interest in its welfare. He made no catalogue of adversaries, nor did he seek to identify anybody as such, but as if oblivious to all adverse influence he suavely smiled his way into every bellicose group or camp without apology for his presence, accepting good wishes for active cooperation and even apathetic neutrality as loyalty. Who could fight such a man? Winning new friends for his cause, silencing old enemies and making no new ones, he largely succeeded in creating a new atmosphere for the university, especially in the Church.

Then came the new Chancellor's plan for the actual opening of the university, and the partial fulfillment of

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the dream of its founder, Bishop Hurst. This scheme was outlined in an article which appeared in the *Methodist Review* for March, 1914, and which is one of the best pieces of writing Hamilton ever did. It presents at the beginning the characteristic intellectual demands of the age; namely, the search for the ultimate reality, the vitalization of truth when discovered, and the extensive development of individualism. He then proceeds to show in most practical fashion how the American University can meet these requirements: first, by utilizing the immense treasures laid open by the government in Washington for scientific research and scholarly investigation under capable direction; second, by the establishment of lectureships at the seat of the university, or wherever else may be deemed advisable, through which priceless knowledge may be made available to an increasing number of inquirers; third, by the maintenance of a system of fellowships granted to qualified students on the nomination of other universities for work to be pursued in any approved educational institutions or other places of investigation in America and in foreign countries. This plan was not born in a day. It took form after two years of conference with bishops, secretaries, religious and secular educators, statesmen, administrators, and leaders in almost every walk of life. At about the same time that it appeared the plan was placed before the Board of Education, the Educational

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Association, and the University Senate, all within five weeks, and adopted by these three bodies, unanimously by two of them, with practical unanimity by the third, and seriously and cordially by all. The American University was opened May 27, 1911, in the presence of a large company, with impressive exercises, in which President Wilson, Bishop Cranston, Bishop McDowell, Secretary Daniels, Secretary Bryan and other distinguished men participated. The plan was put into operation as rapidly as possible. Its beginnings were modest, but they went steadily forward and have continued during the present administration. The director of research was appointed and the work under his guidance has gone on with fine results. There have been forty-three annual fellowships granted in Columbia, Yale, Harvard, Johns Hopkins, Chicago, Northwestern, and other American universities. Some fellows have been accredited to institutions abroad, but the war made it impossible for them to use their privilege. Students have come from institutions within the church and from many on the outside. The lecture-ships are awaiting an opportune moment for their establishment.

It frequently happens that the bookish man is barren of hard sense and does not take kindly to financial affairs. It was quite otherwise with Hamilton. The vision of a great Protestant center of intellectual and moral influence at the heart of the nation captivated

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him. Many men could have that experience without the ability to actualize it. To the surprise of most persons who were acquainted with the situation Franklin Hamilton immediately developed great strength in the handling of business. During his administration the productive endowment of the American University was greatly increased. With consummate skill he re-organized its funds and placed the institution on a sound financial basis. After his death the President of the Board of Trustees of the American University wrote: "He had great executive ability, tireless energy, and was a natural leader of men." The treasurer of the Board wrote: "He was a man of great gifts, eminently successful in the administration of business affairs and greatly beloved by all who were associated with him."

It is believed by those who knew him best that Hamilton's deepest longings would have been satisfied had he been able to proceed with the chancellorship of the university until it had realized and justified the hopes of its promoters. But the Church had further business for him, and in 1916 he was elected to the episcopacy and assigned to the Pittsburgh area. By a strange providence he came into the territory which his father had traveled as a preacher many years before. He did so at the request of an influential body of ministers and laymen. It is confessed by the leaders of that section that Franklin Hamilton surpassed their expecta-

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tions. He uniformly made a fine impression on the Conferences over which he presided. He showed a large grasp of the problems of his office, and he dealt like a statesman with the situations he met. In the fall of 1916, after he had held the three Conferences of the area to which he had been designated, the editor of the Pittsburgh Christian Advocate wrote:

Bishop Franklin Hamilton is here with a defined area of three strong Conferences in the heart of the nation and of Methodism. He came to his kingdom, however, not as resident Bishop, but as president of the three Conferences which he has just held in as many consecutive weeks. It is simply to state the truth to say that he has won the hearts of the leaders of the people called Methodists in this region, the preachers and laymen who attended the Conference sessions this year. He has shown himself gracious, strong, discriminating, commanding and efficient. He was among the brethren as a brother. In his addresses he was very much more than pleasing, though he was that in an eminent degree; he touched the depths of the best Methodist and human feeling; he stressed the vital truths of the Christian religion and interpreted them in the thought of the age. He faced very difficult situations in two of his Conferences, but in a brotherly way showed himself master.

This judgment was approved by the Methodism of the entire territory and was sustained and strengthened by the new bishop's work in the two years of service permitted to him.

To be a bishop is not so desirable a thing that any

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man should want it for his own satisfaction. The temporary honors that it brings are embittered by the care and anxiety which attend it. The fame of it is terribly short. Very few persons, and they chiefly of the ministry, could at this moment recite the names of our living bishops in full; and in the next generation the record of a majority of these conspicuous leaders will be reduced to a single line in the Year Book. If a man has been a successful educator, a trenchant writer, or a missionary who has lived and died for a heathen tribe, he will have secured a greater earthly immortality than any bishop can obtain apart from some monumental service of this character. On all accounts it is safe to assume that if a sensible man really wants to be a bishop he is impelled by a desire for a place in which, under most exacting circumstances, he may use an opportunity of wide possibilities for the good of humanity and the glory of God. The significant thing is that men of Hamilton's type seek position in the Church and not in the state. He would have made himself a man of mark in any field. The Church elevated him, not because she lacked men, but because she regarded him as a man she could not afford to leave outside the bishopric.

It was during his chancellorship that the Church came to know Franklin Hamilton as an orator. His sermons and addresses while in the pastorate had charmed the congregations which heard them. The

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official necessity of appearing everywhere in the United States in behalf of the university gave him a wide and diversified auditory. His growing fame called him to the lecture platform and to the pulpits of the strongest churches. In all these opportunities he showed himself a speaker of distinction. It was in his brief tenure as a bishop, however, that he attained the climax of his reputation for eloquence. His experience in forensic discussion had been limited. He was still a learner in the school of general church business when he died. His type of mind does not naturally run to debate. His scholastic training was not calculated to incite ecclesiastical controversy. But his broad knowledge of affairs made his counsel invaluable. Familiarity with foreign missions and a growing acquaintance with the problems of the episcopacy in America were urging him to combat, and as often as he essayed to measure weapons with a contestant he handled himself adroitly and well.

It was on the platform and in the pulpit that his characteristic talents had their freest and fullest exercise. Here he was masterly and imposing. His rich stores of information gave him abundant material. He had been reared in the best traditions. He spoke with fluency and accuracy. His speech was enlivened by historical allusions and by illustrations from travel and common life. He knew the human heart and how to touch it. The rhetorical finish of his periods and

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a certain stateliness of language always at his command would have diminished his popularity had he not possessed so gracious a manner and so evident a purpose to get into intimate understanding with his audience. He knew the worth of pathos and humor, of vivid narrative and large free-hand pictures, and he used them effectively.

He was not vociferous but he was forceful. His reserve was an element of power. It left a true impression that he was greater than the things he said. After he became bishop, with the immense pressure of the new task upon him and the enlarging vision of things yet to be, he frequently overflowed the banks of reserve and was borne along on a wide and deep current of emotion. Great stories are told in the Pittsburgh area of his eloquence. He seemed to experience a new birth. His audiences were sympathetic, they drew upon his resources, they fairly transfigured him. It is a pity he could not have gone on. Perhaps then we should have had an orator of a new type and of surpassing quality, unless, indeed, the drying and deadening process of official life had paralyzed his fancy. It is commonly remarked that after a few years in the bishopric most men begin to decline in preaching power. Insufficient time is allowed for pulpit preparation. The puzzling problems of administration clog the mind. What is more determinative than anything else, the lack of personal touch with the common

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people impairs the element of vitality. Hamilton's deep interest in mankind and his joy in mingling with all classes would doubtless have preserved him from this deterioration. The severely logical quality of mind was denied Hamilton. Of course, he had reason with him but he was not essentially argumentative. He fulfilled in a striking way the dictum of John Burroughs respecting oratory: "The great secret of eloquence is to set mass in motion, to marshal together facts and considerations, imbue them with passion, and hurl them like an army on the charge upon the mind of the reader or hearer."

It is not difficult to conjecture the development of Franklin Hamilton in the bishopric had he been spared to the Church another score of years. His mental and moral characteristics give the indication. He had an alert and inquisitive mind. He was eager to obtain knowledge from any source. Thus he gathered an immense fund of information on a great variety of subjects. He possessed an unusual memory. His acquisitions were always ready for use. This made him an attractive conversationalist and an effective public speaker. Apparently no topic of current interest or general literature could be presented on which he was unable to discourse intelligently and profitably, while in the distinctive fields of his own investigation he spoke with the tone of authority. But nothing was left to the chances of a public occasion. He was most pains-

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taking in his preparation for speech. His subjects obtruded themselves upon his mind at night and were clarified by thought in the darkness. Frequently he would outline an address or sermon on his pillow or he would frame the form of something he desired to write. He did not find it necessary, like some, to rise and set down his thoughts and expressions. He would readily recall them in the morning. Many speakers have found that addresses thus conceived are not as fine under the glare of daylight as they appeared to be under the haze of midnight. It was not so with him. He had remarkable powers of concentration. The noisy playing of children in his workroom did not disturb him. The mental equilibrium of the man and his wide acquaintance with people and countries made him adaptable to any society. He was welcome wherever he went, and no more agreeable guest ever entered the home of a stranger. Archæology was one of his fondest pursuits. Antiquities had for him an irresistible charm. He was a born collector, and carefully cherished his accumulating treasures. When he made his episcopal visit to Porto Rico he spent his leisure in searching for things rare and ancient till he found a couple of old Spanish pistols, which he later gave to his sons; also two old swords for the same recipients and pieces of very old mahogany furniture for his wife. He owned one of the best private collections of Wesleyana in America, and compiled the bibliography used by Methodists in

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celebrating the two hundredth anniversary of the birth of John Wesley.

In temperament he was fortunate, being invariably cheerful. His poise was not disturbed by those alternations of despondency which often harass men of sanguine disposition. Great seriousness, however, marked his demeanor in the presence of difficult problems. He had much personal charm. His inherent winsomeness was heightened by culture and refined by religion. "Given a fair chance, he could make any man his friend," said one who knew him in the most sacred intimacy. Suffusing all his qualities was an indefinable spirit which captivated as if by magic those who met him. This is not to be confounded with that ready affability which is a fortune to the apt politician. It is a more delicate thing and eludes definition. Hamilton could not be undignified even when playful. One of his classmates in Harvard says it would be impossible to think of him as slapping a comrade on the back, or being the object of such a boisterous token of good fellowship. It was difficult for him in his student days to unbend. This was not a pose but a constitutional trait. Hamilton felt this limitation, and in after years overcame it in large measure. The one charge against him in college was his seriousness. This prevented him from being popular in the ordinary sense. He seldom mingled in the lighter affairs of his class, yet he commanded universal respect. No better proof of

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this can be given than his election by the class to the position of class orator on Commencement day. No one thought of contending against him, not because he was popular but because he was proficient.

One explanation of this early seriousness was his necessity to work to keep himself going. Another is the native modesty of the man. The aspiring soul can be diffident. The scholarly man is usually cautious about pushing himself. "If you ever hear me talk of myself stop me," he often said to his wife. It was characteristic of him to retire from view even when the occasion demanded his presence at the front. At Pittsburgh his ministers found it necessary forcibly to drag him out to receive the publicity to which he was entitled as a bishop. Yet this man, so hesitant to assert himself, when time and the occasion required it was fearless in the performance of duty. He was masterful in dealing with the problems coming to him as university chancellor and later as bishop. It is said in Pittsburgh that the courteous gentleman was also the firm administrator.

Deep conscientiousness lay at the heart of all his work. Duty was the great word in his lexicon. His epitaph reads: "He was a good man and a just." Tireless in his efforts for others, friendship was almost a religion with him. Such a man will have strong personal influence. It was not what he did but what he was that held men to him. In the General Conference

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he was unobtrusive, almost silent, save in committees. No man listened to debate with more serious attention. His very gravity was influential. His election to the bishopric was a testimonial to the impression of solidity he made. It was believed that he would exercise the office with dignity and force.

An ecclesiastical leader requires diplomacy. This he possessed in a marked degree. No one could more gently approach the irritated or more effectually assuage the fretful. The only fault named by one who was very close to him was his desire to please everyone. It is held that such a policy ends in pleasing no one. If it is not chastened by judgment, regulated by conscience, and held in leash by duty, it will indeed squander itself in vanity. But if it is an honest desire to be helpful in every case, while sacrificing no responsibility, it will stabilize character and save the man who has it from prejudice and partiality. This is what resulted in the case of Franklin Hamilton, than whom no fairer-minded man ever lived.

Probably none but his closest friends dreamed what fervency he would put into his work as a bishop. His life had been calm, in part cloistered. He was unacquainted with the noise of controversy. But no sooner was he at the business of episcopal supervision than he burst into flames. His nearest comrades believe that he worked himself to death. While chancellor of the university he wrote hundreds of letters with his own hand

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that he might economize in the expense of clerical help. He gave himself to details which should have been handled by some subordinate. He watched his trust with consuming attention. When he came to Pittsburgh he seemed to be hunting opportunities for work far beyond his or any other man's strength. He had no ability at refusing invitations for public service. On the Sunday before his death he preached three times in Wheeling, West Virginia, and on Monday lectured for the benefit of a church in Pittsburgh. Meanwhile, he had been assiduous in preparations for the entertainment of the Board of Bishops, whose semi-annual meeting opened in his city on Wednesday. The Sunday following he fell on sleep. A former classmate in Harvard said of him: "He was too serious. He had a real New England conscience. He did not know how to play any more than some of his Puritan ancestors."

His home was the world in which his character was most graciously exhibited, and those who dwelt there experienced the joy of his presence and the nobility of his influence as no others could. He was married to Miss Mary Mackie Pierce, daughter of the late Hon. Edward L. Pierce, the biographer of Charles Sumner. They had two sons, Edward Pierce and Arthur Dean, and one daughter, Elizabeth Louise. The elder son was a lieutenant of artillery, and served by appointment in a colored regiment in the American forces overseas during the late war. The younger son was in

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training and soon to embark for France when the armistice was signed. It is a touching circumstance that, while Franklin Hamilton tossed in the troubled billows of his latest hours, his mind anxiously clung to the hope that he would receive tidings from the boy who had gone to fight for freedom, telling of his safe arrival in Europe. The message came, but not till the father's eyes were closed, and then it was placed in his white hands and went with him to his last resting place.

Franklin Hamilton's interest in life was profound. He loved its atmosphere and its burdens. His plans were many and they were full of color. He was prepared for a mighty conquest. He served in the midst of a world war that gave him great solicitude. He saw the bright prospect awaiting Christianity when the conflict should be terminated. He was not given the opportunity to participate in the new development of civilization. One can be sure that he would have bestowed upon the Church a bishopric that would have adorned her history had he been permitted to remain on earth. Comparisons are impossible. It is a new day, and he was a new kind of bishop, essentially adapted to the age in which he appeared. By so much the more is the loss sustained by the church irreparable. Yet none can doubt he marches forward in some high mission among the sons of light.

GEO. P. ECKMAN.

IN THE BEGINNING

The welfare of Nations depends at once on the happiness which they enjoy at home and the respect which they command abroad.—HELVIETIUS.

IN THE BEGINNING

In the beginning was the Right Reverend John Fletcher Hurst, Bishop of the Methodist Episcopal Church, resident in Washington—a man never at ease, who never had an idle day. There was one idea in his head that was his master. He had become addicted to it. It was his meat day and night. Whenever he would meet a friend he would take him aside and treat him to it until he too had the habit. He was never censured for his pursuits, so long as the idea was without form and void, but when he had so assiduously prosecuted them that the idea began to buy land and build, then the carping critics began their tormenting cant of cynicism, but all in vain, for the Bishop had founded the American University. The idea may not have originated with him. It was in the air and fluid, but, like Franklin, the scholarly prelate adjusted the arrester by which he deflected the golden lightning to the hill that towers over all the others in the city. And the College of History will long retain the agreeable fragrance of his name with which when new it was once saturated.

The following historical sketch appeared in the UNIVERSITY COURIER before the late brilliant young Chancellor had been elected Bishop:

HISTORICAL SKETCH

Not long before the civil war, in writing for the Harpers, William Arthur, author of *The Tongue of Fire*, advocated the establishment of an institution of the higher learning at Washington by American Methodists. Matthew Simpson, during his early residence as bishop in Philadelphia, voiced his conviction of the same duty. Alfred Wheeler, from his editorial chair of the *Pittsburgh Christian Advocate*, ably seconded the proposition. Edward R. Ames, while bishop in Baltimore, and John P. Newman, during his pastorates of Metropolitan Church in Washington, uttered strong words to the same effect.

John Fletcher Hurst, soon after removing his episcopal residence from Buffalo to Washington, was appealed to by several leading educators in behalf of such an institution, and on Christmas Day, 1889, began a search for a site. This search continued for three weeks, and was rewarded by the discovery of a location suited to a university and in the market for sale. It was a beautiful and diversified piece of ground, ninety-two acres in extent, located on Loughboro Road, in the Northwest Heights of Washington, and commanded a panoramic view over the District, the Manassas Plains, and the Blue Ridge Mountains of Virginia, the Harper's Ferry Notch, and Sugar Loaf Mountain of Western Maryland. The price was \$100,000. An option of \$1,000 was paid on January 25, 1890, and \$19,000 was

paid on March 1, completing the first of five equal installments. These subsequent installments were paid at various dates, and the final payment was made in March, 1895, when Bishop Hurst, who had assumed the financial burden, transferred the title to the trustees.

Historic interest attaches to the site from two sources: The property was once owned by Thomas Addison, a cousin of Joseph Addison, of *Spectator* fame, and on its northern border stands a conspicuous portion of Fort Gaines, thrown up by the Pennsylvania Reserves during the early sixties.

The organization of the corporation under a charter from the District of Columbia took place on May 28, 1891, in the southeast wing or annex of the Arlington Hotel (now torn down), the part once occupied by Charles Sumner as his residence. Thirty-six trustees were elected. Bishop Hurst was elected chancellor, Charles W. Baldwin secretary, and Albert Osborn registrar. William W. Smith was elected vice-chancellor on March 31, 1892, and George W. Gray general secretary on July 7, 1892, and each served one year. Samuel L. Beiler was elected vice-chancellor May 24, 1893, and served for five years. William W. Martin was elected secretary on May 25, 1898, and served for a little more than a year. Wilbur L. Davidson, who had been field secretary for a year, was elected secretary in 1899, and served until 1908.

A new and enlarged charter was obtained from the Congress and approved by President Harrison, Feb-

ruary 24, 1893, and under this charter the Board of Trustees was reorganized on December 13, 1893.

The General Conference of the Methodist Episcopal Church in 1892, and that of the Methodist Episcopal Church, South, in 1894, gave endorsement to the enterprise.

The first building, the College of History, for which subscriptions were started in January, 1895, and increased to \$150,000 by May in the same year, was begun in June, 1896, and completed in January, 1898. It is 176 feet long, the central portion 90 feet broad, and the two ends 70 feet. It is of tool-dressed marble. Its cost was \$186,000. It contains forty-two rooms.

The foundation of the second building, the College of Government, was begun in 1901; the corner-stone was laid on May 14, 1902, and the superstructure, which is of Vermont marble, was completed to the roof in 1907, at a total cost of \$155,000. The interior work, not yet done, will require about \$150,000. Two more buildings are in near prospect.

On the failure of his strength in 1902, Bishop Hurst was made chancellor emeritus, and Bishop Charles C. McCabe, who had been vice-chancellor since 1899, was elected chancellor, and held the office until his death in 1906. Bishop Alphaeus W. Wilson was elected vice-chancellor in 1902.

Franklin Hamilton was elected chancellor in May, 1907. A working plan for the beginning of the academic functions of the university was presented by



COLLEGE OF HISTORY

Chancellor Hamilton and adopted in substance by the trustees on December 11, 1912, and in revised form on May 14, 1913. Approval of this working plan has been given by the Board of Education, the Educational Association, and the University Senate of the Methodist Episcopal Church, and a joint committee of conference and co-operation has been appointed by these three educational bodies.

The election of a Board of Award and of a director of research took place March 25, 1914.

On May 27, 1914, the university was opened officially by the President of the United States, and a program of addresses by President Woodrow Wilson, by Secretaries Bryan and Daniels, and by Bishops Cranston, McDowell, and Hamilton, of prayer by Bishop Harding, and music led by United States Marine Band, was carried through on the campus in the presence of a large assembly.

The first classes for work met in the College of History on October 6, 1914, under the conduct of Doctor Frank W. Collier, director of research.

Board of Award

The Board of Award consists of ten members. This board has authority to employ the temporary services of approved scholars and advisers in order the better to fulfill the appointed functions of the board. The board orders its own procedure and meetings.

The Board of Award, on nomination by some scientific school, college or university, concurred in by the

officers of the American University, will select the fellows of the university. In fulfilling this duty the board will take into account the general qualifications of each candidate, his preparation and health, his powers of leadership and promise of highest service, as well as his scholastic standing. The board has authority to order such special examinations of candidates for selection to fellowships as it may prescribe.

It also will have oversight of the courses of study to be pursued by candidates for degrees or by other students who may engage in a special research.

The board will pass upon the qualifications of any student who is a candidate for a degree from the university. The board will pass also upon any other proposed academic distinction that is to be granted.

THE ANNOUNCEMENT

ENGLAND

FRANCE

AMERICA

THE THREE NATIONS AT THE AMERICAN UNIVERSITY

No more notable Convocation has been held in Washington than that of the American University on June 8, 1921. The time, the place, the circumstance, gave opportunity to the program. The sun shared its radiance with the clouds and the people, the air was balmy and salubrious, the foliage was dense and luxurious, the bloom of the trees shed its fragrance everywhere, the stately tulips overshadowing the natural amphitheater, like the groves of the Academy at Athens, made of the landscape a fit temple for the schoolmen.

The occasion had brought together the representatives of the three kindred nations to espouse a common cause. England and her colonies, the moral and financial symbol and support as well as safeguard of Europe, was represented by the honored and distinguished statesman from Canada. France, come out of the greatest of tragedies, literal vivisection, but with unconquerable will and genuine esteem and love for America, could have sent no more welcome guest or interpreter of the first principles of friendship than the affable, scholarly and eloquent ambassador. The United States, the basic resource of relief and liberty of other peoples, was given the representation by the President that was heard in all lands and must have

convinced the nations that "America was the half-brother of the world."

The theme and tone of the addresses were of such dignity and earnestness as to give encouragement to the distressed and disheartened in every country. The speakers had come not so much to "lash the vices of a guilty age" as to lend a helping hand to those who had suffered most from its ruthless and desolating scourge.

We print, with grateful acknowledgment to the authors, the addresses with all other proceedings of the Convocation.

Strive after unity, but seek it not in uniformity.—
SCHILLER.

YESTERDAY AND TODAY

Yesterday

It was a short yesterday the American University enjoyed before the World War. It was May 27, 1914, the University was officially opened; it was August 4, 1914, war was declared. The classes for instruction were formed October 6, 1914, when the University actually began its work with Doctor Frank W. Collier as Director of Research, with a corps of instructors as they were needed. But the preparations of war were under way. The Trustees of the University had tendered the use of its property for war purposes. The President of the United States graciously accepted. Within a few days fifteen hundred young men were on the campus in tents to begin their military training. Competition of the government and the University was on at once, for soldiers in one case and students in the other. The necessities of the War Department increased from day to day. Permanent barracks took the place of the tents and more than 100,000 soldiers first and last received their training on the grounds, the engineers, foresters, and camouflage. The demand for the use of the University buildings came very soon. Room after room was given over until "one crowded hour of glorious life" when the government took full possession of all the buildings and the students, what few of them the enlistment had left, went to the homes and offices of the instructors to receive their lectures.



McKINLEY BUILDING AND TEMPORARY STRUCTURES
FOR WAR PURPOSES

The Chemical Warfare Service asked for and received the use of the Ohio or McKinley Building, in which a dozen or more chemists were set to work. Great as the building was it became too small, and other buildings were erected about it in which the manufacture of gas, masks, and explosives was carried on, until nearly three thousand chemists and their assistants were employed when the armistice was signed.

The University at no time suspended instruction, and an increasing number of students, with all the inconveniences of attendance and drain of war, continued to come until it was forced on the Trustees to find other accommodations for the school. So many of the employees of the government sought admission to the University that it became necessary to open a Downtown Branch in the city. One building after another was secured in the block on F Street, until all the houses except two between 19th and 20th Streets were purchased.

A Board of Award was created and a fund raised to grant fellowships to students desiring to continue their studies after graduation in some field of research toward which their college or university training had inclined them and for which they were fitted. These fellowships, varying in sums from \$500 to \$1,000 each, have been distributed from year to year to successful competitors in this country residing respectively in Seattle, Wash.; Atlanta, Ga.; other cities between, and in Canada and Europe.

The Board of Trustees and the Officers of the Board at the time of opening were as follows :

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Together with the Chancellor, Director of Research, and Registrar of the University, EX-OFFICIO members.

The Woman's Guild of the University was an association of distinguished women residing in Washington who formed an organization to promote the interests of the University. "Any person contributing \$1,000 becomes an Honorary Vice-President; \$500 a Charter Member; and \$100 a Life Member of the Guild." Following were the officers:

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History.

RAY O. HALL, A. M.,
Lecturer on Trade with Near East and Far East.

EDWIN C. PULLER, Ph. B., LL. M.,
Lecturer on Citizenship and Passports.

HAYDEN JOHNSON, LL. M.,
Lecturer on Federal Corporations.

A. K. SCHMAVONIAN, A. B., LL. M.,
Lecturer on Oriental History and Mohammedan Law.

HENRY L. BRYAN, LL. M.,
Lecturer on Federal Statutes.

RICHARD W. FLOURNOY, LL. M.,

Lecturer on Admiralty Law.

RAYMOND F. CRIST, LL. B.,

Lecturer on Immigration and Naturalization Laws of the
United States.

WILLIAM A. REID, LL. M.,

Lecturer on Trade Investigations.

RICHARD C. DE WOLF, LL. B.,

Lecturer on the Law of Copyrights and Trademarks.

CHARLES W. RUSSELL, LL. B.,

Lecturer on Claims Against Foreign Governments.

KNUTE E. CARLSON, Ph. D.,

Lecturer on Trade with Europe.

B. B. WALLACE, Ph. D.,

Lecturer on the Geography of Commerce.

WALLACE McCLURE, A. M., LL. B.,

Lecturer on Foreign Tariffs.

CHARLES LEE COOKE,

Lecturer on Diplomatic Ceremonials.

Graduate School of Arts and Sciences.

THE RT. REV. JOHN W. HAMILTON, D. D., LL. D.,

L. H. D.,

Chancellor of University.

FRANK W. COLLIER, S. T. B., Ph. D.,

Professor of Philosophy and Dean.

ALBERT H. PUTNEY, Ph. D., D. C. L., LL. D.,

Professor of Constitutional Law.

FREDERICK JUCHHOFF, LL. B., Ph. D.,

Professor of Economics.

GEORGE S. DUNCAN, A. M., Ph. D.,

Professor of Oriental and Old Testament Literature.

MITCHELL CARROLL, A. M., Ph. D.,
Professor of New Testament Literature.

OSWALD SCHREINER, B. S., M. S., Ph. D.,
Consulting Professor in Chemistry.

BENJAMIN MINGE DUGGAR, B. S., M. S., Ph. D.,
Consulting Professor in Plant Physiology.

ALES HRDLICKA, M. D., Sc. D.,
Professor of Anthropology.

CHARLES C. TANSILL, A. M., Ph. D.,
Professor of History.

PAUL KAUFMAN, A. M., Ph. D.,
Professor of English Literature.

GILBERT O. NATIONS, Ph. D.,
Lecturer on Roman and Canon Law.

WILLIAM RAY MANNING, A. M., Ph. D.,
Lecturer on Latin American History.

EDWIN S. PULLER, Ph. B., LL. M.,
Lecturer on Citizenship and Passports.

A. K. SCHMAVONIAN, LL. M.,
Lecturer on Oriental History and Mohammedan Law.

WALTON C. JOHN, A. M., Ph. D.,
Professor of Education.

RAYMOND F. CRIST, LL. B.,
Lecturer on Immigration and Naturalization.

TOLLEF B. THOMPSON, Ph. D.,
Professor of Sociology.

BENJAMIN B. WALLACE, Ph. D.,
Associate Professor of Political Science.

CURTIS F. MARBUT, A. M., LL. D.,
Consulting Professor in Geology.

ELLERY C. STOWELL, Doctor in Droit,
Lecturer on International Law.

School of Business Administration.

THE RT. REV. JOHN W. HAMILTON, D. D., LL. D.,
L. H. D.,

Chancellor of the University.

FREDERICK JUCHHOFF, LL. M., Ph. D.,
Dean of the School of Business Administration.

CHARLES W. NEEDHAM, LL. B., LL. P.,
Professor of Interstate Commerce Law.

W. H. S. STEVENS,
Professor of Business Finance and Organization.

W. R. MANNING,
Professor of Latin-American Relations.

G. A. STEPHENS,
Professor of Insurance.

ALBERT H. PUTNEY,
Professor of Law.

T. B. THOMPSON,
Professor of Commerce.

FREDERICK JUCHHOFF,
Professor of Economics.

KEMPER SIMPSON,
Professor of Statistics.

CLARENCE E. BONNETT,
Visiting Professor of Economics.

RAY OVID HALL,
Associate Professor of Trade with the Orient.

A. S. FIELD,
Associate Professor of Transportation.

KNUTE E. CARLSON,
Associate Professor of Trade with Europe.

JOHN L. DONALDSON,
Associate Professor of Labor Problems.

WILLIAM A. REID,

Associate Professor of Trade with Latin-America.

B. B. WALLACE,

Associate Professor of Commerce.

DORSEY RICHARDSON,

Associate Professor of Political Science.

WALLACE McCLURE,

Associate Professor of Economics.

Today

The University has continued to grow in favor and in the number of departments and students, until Schools of Diplomacy, Jurisprudence, Citizenship, Religious Education, and Business Administration have been added. One graduate school in the United States has a greater number of students. The oldest of such schools had only about a score more of students than are receiving instruction in the American University the present year. It is the only institution in the country that does not have an undergraduate school as its feeder.

Doctor Albert H. Putney, who was in charge of the Near East Division of the State Department of the United States, was elected Dean of the Schools of Diplomacy, Jurisprudence, and Citizenship when the the Downtown Branch of the University was opened. Doctor Frank W. Collier is in charge of the School of Religious Education, and Doctor Frederick Juchhoff the School of Business Administration.

The wideness and diversity of patronage which the University receives is indicated in the character, nativity, and residence of the students. The institution is fast becoming a world school. Its influence through the favor and direction of one of the embassies in Washington has determined since the war the educational policy of one of the foreign States, and secured an American educator to direct in the movement.

The following tables give an interesting account of the several relations sustained by the students of the University now in attendance:

A.—States of the United States represented in the student body of the American University:

- | | |
|-------------------------|------------------------|
| 1. Alabama | 19. Missouri |
| 2. California | 20. Nebraska |
| 3. Colorado | 21. New Hampshire |
| 4. Connecticut | 22. New Jersey |
| 5. District of Columbia | 23. New York |
| 6. Florida | 24. North Carolina |
| 7. Georgia | 25. Ohio |
| 8. Illinois | 26. Pennsylvania |
| 9. Indiana | 27. Rhode Island |
| 10. Iowa | 28. South Carolina |
| 11. Kansas | 29. Tennessee |
| 12. Kentucky | 30. Texas |
| 13. Maine | 31. Utah |
| 14. Maryland | 32. Vermont |
| 15. Massachusetts | 33. Virginia |
| 16. Michigan | 34. West Virginia |
| 17. Minnesota | 35. Philippine Islands |
| 18. Mississippi | |

B.—Foreign States represented in the student body of the American University:

- | | |
|--------------------|-------------|
| 1. Albania | 7. Poland |
| 2. Austria | 8. Scotland |
| 3. China | 9. Sweden |
| 4. Czecho-Slovakia | 10. Turkey |
| 5. Ecuador | 11. Uruguay |
| 6. Hungary | |

C.—Religious affiliations of the students of the American University:

- | | |
|------------------------------------|--------------------------------------|
| 1. Baptist | 11. New Jerusalem
(Swedenborgian) |
| 2. Christian (Disciples) | 12. Presbyterian |
| 3. Congregational | 13. Protestant |
| 4. Friends | 14. Protestant Episcopal |
| 5. Greek Orthodox | 15. Reformed |
| 6. Hebrew | 16. Roman Catholic |
| 7. Latter Day Saints | 17. Unitarian |
| 8. Lutheran | 18. Mohammedan |
| 9. Methodist Episcopal | 19. Confucian |
| 10. Methodist Episcopal
(South) | |

D.—The following degrees are held by the student body of the American University:

- | | | | |
|----------|----------|----------|----------|
| A. B. | B. D. | LL. B. | M. P. L. |
| A. M. | B. S. | LL. M. | M. S. |
| B. B. A. | D. C. L. | M. C. S. | Ph. B. |
| B. C. L. | D. V. M. | M. J. | Ph. D. |

E.—The following universities, colleges, and professional schools are represented in the American University :

- | | |
|-----------------------------------|---------------------------------------|
| 1. Adelphia College | 25. Grinnell College |
| 2. Alabama Polytechnic Institute | 26. Hamline University |
| 3. American University | 27. Harvard University |
| 4. Arizona Agricultural Institute | 28. Hiram College |
| 5. Arkansas Law School | 29. Holy Cross (Worcester, Mass.) |
| 6. Bates College | 30. Illinois Wesleyan University |
| 7. Berea College | 31. Indianapolis College of Law |
| 8. Bethany College | 32. Iowa State College |
| 9. Bridgewater College | 33. John Marshall Law School |
| 10. Brown University | 34. Johns Hopkins University |
| 11. Bryn Mawr College | 35. Kansas State Agricultural College |
| 12. Capital University (Columbus) | 36. Leland Stanford Junior University |
| 13. Capital Theological Seminary | 37. Lenore College |
| 14. Cincinnati Law School | 38. Lynchburg College |
| 15. Clark University | 39. Manila College |
| 16. Columbia University | 40. Medical College of Virginia |
| 17. Creighton University | 41. Meigs College. |
| 18. Dickinson College. | 42. Meridian University |
| 19. Drew Theological Seminary | 43. Mississippi College |
| 20. Eastern College (Va.) | 44. Mt. Holyoke College |
| 21. Franklin and Marshall College | 45. National University Law School |
| 22. Georgetown University | 46. Nebraska Wesleyan University |
| 23. Georgetown University (Ky.) | 47. New Mexico Agricultural College |
| 24. George Washington University | |

- | | |
|-----------------------------------|---------------------------------------|
| 48. New York University | 72. University of Oregon |
| 49. Northwestern University | 73. University of Pennsylvania |
| 50. Oberlin University | 74. University of South Dakota |
| 51. Oberlin Theological Seminary | 75. University of Southern California |
| 52. Ohio State University | 76. University of Tennessee |
| 53. Peabody College | 77. University of Texas |
| 54. Purdue University | 78. University of Virginia |
| 55. Princeton University | 79. West Virginia University |
| 56. Smith College | 80. Valparaiso University |
| 57. Southern Methodist University | 81. Vassar College |
| 58. Syracuse University | 82. Vanderbilt University |
| 59. Toledo University | 83. Washington (D. C.) College of Law |
| 60. Union College | 84. Washington School of Accountancy |
| 61. University of California | 85. Wellesley College |
| 62. University of Chicago | 86. Whitworth University |
| 63. University of Cincinnati | 87. William and Mary College |
| 64. University of Denver | 88. Williams College |
| 65. University of Illinois | 89. William Smith College |
| 66. University of Kansas | 90. Wofford University. |
| 67. University of Kentucky | 91. Yale University |
| 68. University of Maryland | 92. Young-Harris College |
| 69. University of Minnesota | |
| 70. University of Missouri | |
| 71. University of Nebraska | |

F.—The foreign educational institutions represented in the student body of the American University:

- | | |
|-----------------------------------|--------------------------------------|
| 1. Acadia University, Nova Scotia | 5. University of Berlin, Germany |
| 2. Nippon University, Japan | 6. University of Christiania, Norway |
| 3. Roberts College, Turkey | |
| 4. The Sorbonne, France | |

- | | |
|---|--|
| 7. University of Glasgow,
Scotland | 11. University of Montevideo,
Uruguay |
| 8. University of Greifswald,
Germany | 12. University of The Philip-
pines |
| 9. University of Halle, Ger-
many | 13. University of Prague,
Czecho-Slovakia |
| 10. University of Marburg,
Germany | 14. Upsala, Sweden |
| | 15. University of Vienna,
Austria |

FLAG RAISING

*When war winged its wild desolation,
And threatened the land to deform,
The ark then of Freedom's foundation,
Columbia, rode safe thro' the storm;
With her garlands of vict'ry around her,
When so proudly she bore her brave crew,
With her flag proudly floating before her,
The boast of the Red, White, and Blue.*

—David Shaw.

FLAG RAISING EXERCISES.

Two great flags having been donated to the University, the flag raising preceded the Convocation exercises. A large assembly was gathered about the flag pole, that stands near the College of History. The Chancellor of the University, Bishop John W. Hamilton, in presenting the presiding officer, said:

Ladies and Gentlemen: You know it has been the custom, indeed for long the law, over all our institutions of learning, including the public school, to float the national flag. We are met today to receive first the flag donated by Senator Robert A. Booth, of Oregon, who said he wanted the Oregon colors to float over the Nation's Capital.

The exercises were to be in charge of General Pershing, who consented to be here in case he was not called to his own institution in the west. He has notified me that he has not been released from his tentative engagement, and expresses his regret that he will not be present today. He states that he had secured Major General William Mason Wright to represent him. General Wright, however, has been called suddenly today to the hospital on a very serious errand, and in his place he has designated General Preston Brown, who will preside at these brief but patriotic exercises, after which we will go immediately to the amphitheater in the grove for the annual University exercises. It is my pleasure to present to you now General Preston Brown.

GENERAL BROWN: Ladies and Gentlemen: Before asking Dr. Pierce to offer the invocation, I know you will pardon me when I say it is peculiarly fitting that he should do so. The ambassador of our sister republic is present. He will appreciate when I announce the fact that three years ago

today in the bloody fighting at Belleau Wood, Dr. Pierce, then a chaplain in the Second Division, took an honored part, and represented his calling with the greatest credit. Dr. J. N. Pierce.

Almighty God, Whose we are, and Whom we serve: We cannot meet here without recognition of Thy presence; that our country owes her life to Thee; that our desires of the sisterhood of nations are born of Thy Holy Spirit operating in our minds and heart; that this great University, set on a hill, which cannot be hid, looks to make real among men Thy wisdom, Thy truth, Thy love, and Thy service.

And now is this flag accepted, as it has been given, in the spirit of allegiance to country and to the ideals back of country. And guiding onward as this flag shall float in this place, wilt Thou make us loyal to all Thy children and to all Thy truths, in all our lives. And to the Father, Son, and Holy Spirit shall be our thanksgiving and our praise now and forevermore. Amen.

GENERAL BROWN: The presentation of the flags will be made by Mr. H. M. Frampton, who represents the Fixed Nitrogen Research Laboratory, and to whom has been entrusted the honor of presenting the flags. Mr. Frampton.

General Brown, Bishop Hamilton, and Distinguished Ladies and Gentlemen: I have the honor to present, for your formal acceptance, two flags, both of which were sent to the American University for use at its Seventh Convocation exercises, June 8, 1921. The flag which I shall first hand you was presented by Senator Robert A. Booth, of Oregon, and the second by Mrs. and Col. P. M. Anderson, of the District of Columbia. The Fixed Nitrogen Research Laboratory, which it is my pleasure to represent, was entrusted with the custody of these flags until such time as they were formally accepted. The Laboratory is very grateful for this and other honors bestowed upon it by the American University, which honors we desire hereby to acknowledge. And as I now pre-

sent the flags as described, I present also an expression of the high esteem we hold for the officers and faculty of the American University, as well as for the officers of the War Department, which you now represent, and under whom we serve.

GENERAL BROWN: Ladies and Gentlemen: The acceptance of the flags will be made by Bishop Hamilton.

Ladies and Gentlemen: No extended remarks are necessary in this day to accept anything! We are always grateful for all we can get! Under these circumstances it is very fitting indeed that the flags should have been entrusted for presentation to the partners with the American University in the occupancy of this ground. We have been associated with the United States Government here for the last three or four years, they occupying all of our hundred acres. The Nitrate Division is still in possession of the Ohio or McKinley Building.

In behalf of the University, it gives me greatest pleasure from the representative of the Nitrate Division, to accept these flags, the first to be erected here, the second to be erected over the downtown branch of the University, between Nineteenth and Twentieth Streets, on F Street.

That you may not tire in waiting, I will venture very briefly an extremely frank but good-natured remark. The boys who were here were not as careful as possibly we would have been with our own flag. It was up in all weathers, night as well as day, and it soon lost its colors; and another untoward matter, it broke from its moorings at the top. The men of the Nitrate Division, at all times our helpmates, borrowed from the Weather Bureau three or four balloons and a number of pulleys, and by some sort of skill or legerdemain, they were able, by a hoisting hydrogen process, to bring that pulley not only to the top, but to fasten it there, and then also to strengthen the pulley, as you see, by these wrappings. And now it is certainly proper that they should test the pulley

and the wrappings to see that the thing has gone into place to do the business!

As the flag rose to its appointed place the Marine Band, led by Lieut. Wm. H. Santelmann, played "The Star-Spangled Banner," and the audience stood at salute while the colors were being raised.

GENERAL BROWN: We will now proceed to the grove for the remainder of the exercises.

IN THE GROVE

We found in it the fields of the Wood.—THE BIBLE.

EXERCISES IN THE GROVE.

The Convocation exercises proper were held in the outdoor auditorium at 2:30 o'clock, with Bishop John W. Hamilton, Chancellor, presiding.

BISHOP HAMILTON: Good friends, you cannot understand the pressure upon the time of the President in these most busy days. We must have the time for the exercises, but when he shall appear, which will be in a very few minutes, we desire that he shall have the full time necessary for his address. He must retire, and the band also, if our exercises should be extended beyond four o'clock, as Mrs. Harding has a garden party at which she must be present from five to seven o'clock, and the Marine Band that is serving us today, through the direction of the President of the United States, of course must go with the President, to be present at that reception in the grounds of the White House. We will therefore proceed at once with the exercises. The audience may remain standing during the prayer, which is to be offered by the Rector, the Rev. James E. Freeman, D. D., of the Church of the Epiphany. (The audience arose.)

Prayer.

Let us pray. Almighty God, our Heavenly Father, Thou art the source of all life, Thou art the source of all strength, Thou art the Giver of every good and perfect gift; and we approach Thee today as Thy children with the confidence and assurance that Thy Spirit is with us in all things. And we come to Thee, in this day of holy beginnings, to ask Thy love and favor upon us, as we meet here in this place which is dedicated to things of wisdom and of knowledge and of power; to ask Thee to give us Thy grace and Thy Heavenly

benediction; to grant that here in this place truth may dwell serenely, and truth inspired by Thee.

Do Thou give great judgment and wisdom to all those charged with the concerns of this place, granting that nothing untoward, nothing unfavorable to the acceptance of truth may enter here. But may all things be done with an eye single to Thy Glory, and may every enterprise here undertaken have but one issue—the Glory of God and the uplifting of man.

Do Thou broaden our outlook today. Do Thou make more sensitive our consciences. Do Thou render clearer our vision. Do Thou grant that more comprehensive may be our love as we confront the great issues of the world. May we approach them, not in any fearsome spirit, but with large confidence in Thee. May we remember that “if God be for us, who can be against us?” And do Thou grant that here in this place and in this great city there may be developed a spirit of fraternity and of international interest and of international love that shall literally embrace all the children of men.

Do Thou bless him who is appointed to preside over this nation; give to him peculiar wisdom in these days; and grant that every safeguard may be thrown about him, and grant that Thy Holy Spirit may lead him day by day, hour by hour, into paths of truth and into ways of pleasantness and of every increasing service for Thee and for his nation.

And to one and all of us do Thou give the sense of loyalty, do Thou give the sense of devotion, not only to our national ideals, but to those uplifted ideals that may be ringing round the world, that today are making for the larger fraternity of human interest.

And do Thou bless the student body and all those who are teaching these Thy sons and Thy daughters in this place. Do Thou grant that each one of them in his or her place may fulfill every holy obligation to Thee, and may render service worthy of Thee.

Do Thou hear us in this, our prayer. Forgive us when we make mistakes. Lift us when we fall. Strengthen us when we are weak. Encourage us when we fail. And grant that as we grow in years, and in the ripeness and richness of knowledge, we may grow more and more in our spirit of fellowship one with the other, and more and more in the spirit of reverence and devotion to Thee. These things we ask with sure confidence and for the sake of Thy Son, our Savior, Jesus Christ. Amen.

BISHOP HAMILTON: The Scriptures will be read by the Rev. John Paul Tyler, D. D., of the Methodist Episcopal Church, South.

DR. TYLER: The Scriptures appointed for the day are, first, the Twenty-third Psalm, which we shall repeat in concert. Let us rise.

(The audience rose and repeated the Psalm.)

Hear now, also, the Word of the Lord as it is recorded in the seventeenth chapter of the Acts of the Apostles, verses twenty-two to thirty-one.

Here endeth the reading of the lesson.

BISHOP HAMILTON: The Rev. Dr. Mitchell will lead us as the precentor in the singing of these combined hymns, first, "America;" secondly, "God Save the King;" thirdly, "The International Hymn," accompanied by the band.

(Dr. Mitchell led the audience with enthusiasm in singing the hymns.)

BISHOP HAMILTON: At the earnest request of the graduating class that the President would consent to be in a picture with them, we will wait just a moment for the photographers.

Numerous photographs were then taken of the President and Mrs. Harding, the officials of the University, members of the graduating class, and distinguished guests.

INTRODUCTORY ADDRESS BY THE CHANCELLOR.

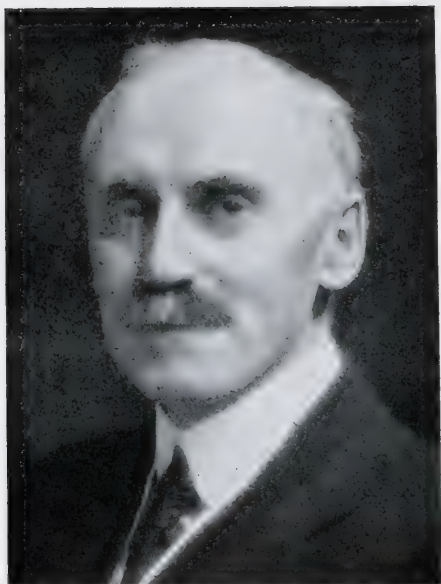
BISHOP HAMILTON: Mr. President, Mrs. Harding, Honored Guests, Ladies and Gentlemen: It was Wendell Phillips who said, "Education is the only interest worthy the deep controlling anxiety of the thoughtful man." This statement becomes startling when it is understood that the world has never been educated. Education itself has not arrived at the age of definition. There have been many attempts to define it by men and nations, but its meaning does not lie on the surface, and it is elusive. It has had no maturity and will have none in your time or mine. It would have to exhaust both knowledge and wisdom to become mature. The nearest approach to it is in what we call the ideal, and that is more imaginary than real. The most that can be said for the best educated is that they are going on to perfection; they cannot hope to be made perfect in this life; they have the infinite in their curricula. All wisdom comes from above. Cicero declared, "All things are full of God." No man, therefore, in our use of the term can be a scholar who does not know the presence and will of God revealed in His Bible and in all things about him. To be a scholar even then is to be a smatterer.

Nicodemus, who was ignorant of the new revelation, knew enough to say to the Man of Nazareth, "We know that Thou art a Teacher come from God." The prophet had said of Him many centuries before, He will teach us of His way and we will walk in His paths, and He Himself has directed us of His knowledge to teach all nations. Christian education is the common bond of human fellowship the world round, the only measure of human progress.

We have come here today to commemorate the search for the higher learning. There is a significant proverb that "God blesses the seeking, not the finding."

ADDRESS OF THE HONORABLE
NEWTON W. ROWELL
KING'S COUNSEL, TORONTO, CANADA

*We can live without our friends, but not without
our neighbors.—PROVERB.*



DR. NEWTON W. ROWELL.

INTRODUCING DR. ROWELL.

When New France was ceded to Great Britain our provinces were all one country. George the Third made us some disturbance between neighbors, but he didn't obliterate the neighborhood. And what is the use of digging up that old trouble? We are still neighbors. The American University stands for a closer fellowship, wiser statesmanship, and Christian reciprocity. To this end we have brought our neighbor and brother to promote this national brotherhood. It is my very great pleasure to introduce to you the Honorable Newton W. Rowell, LL. D., King's Counsel, of Toronto, Ontario, Canada.

DR. ROWELL: Mr. Chancellor, Your Excellencies, Ladies and Gentlemen: In the year 1908, it was my privilege to be present on these University grounds and to hear an address from your then President, the late Theodore Roosevelt. I listened with great pleasure and satisfaction to the proclamation of ideals which I could not distinguish from the ideals which we advocate and hold dear in our own country. And, Mr. Chancellor, when you invited me to be present today and informed me that your President, Mr. Harding, was to be present and deliver an address, that was a great inducement to come that I might hear again the proclamation of American ideals by the first citizen of your country.

May I refer, in passing, to that interesting incident in which we were privileged to take part a few minutes ago—the presentation of the American flag to this University? It recalled to my mind a most impressive experience of the 4th of July, 1918. In the early hours of that morning it was my privilege to stand on an elevated plateau to the northeast of Amiens and witness the soldiers of Australia, your soldiers and some of our Canadian troops attack the German positions

which then threatened Amiens. It was one of the first attacks, if not the first attack upon the veteran troops of Germany, in which your men took part. I was asked: "How do you think the American troops will act?" Does my answer sound presumptuous? I replied: "You know how the Canadians have acted under fire; the American soldiers will act in the same way." Later in the day, when present at the meeting of the Supreme Council in Paris, we learned the result of that morning's engagement. Our combined forces had not only gained their objective, but they had advanced much beyond their objective. It was the first real advance after the disasters of the spring and was to prepare the way for the later movements which culminated in those great victories which brought the war to an end. May one express the earnest hope that the spirit of fraternity and co-operation manifested on that 4th of July, 1918, between the citizens of the British Empire and the United States may continue to characterize our relations in all the days that lie before us.

At this Convocation of the American University, established in the National Capital by one of the great religious bodies of this country, it would appear to be fitting to speak of the ideals for which this University stands; the name, the geographical situation and the religious affiliations all suggest that the founders of this institution were possessed of a great ideal. What was that ideal? May I suggest an interpretation? The word "American" means more than territory; it means more than population, it means more than certain institutions; it means the product of all these—"the American spirit." We all understand it. It is more easily understood than defined. But some, at least, of its characteristics are an ardent patriotism, a marked individualism, a notable self-reliance, an outstanding optimism, strong moral aspirations and a democratic spirit. I believe these qualities are equally characteristic of our Canadian people. They are characteristic

of the North American spirit and might be described as the new world ideal of citizenship.

The founders of this University had much more in view than simply the development of the national spirit. They realized that if this national spirit were to receive its highest expression it must be broadened and steadied, rendered reverent and efficient by the knowledge and discipline that come from training in a great university.

We all realize, as the Chancellor has pointed out, that the life which opens to a student when he enters the University broadens his horizon and should give him a truer view of life. He must realize how greatly the American and the Canadian of today are indebted to the civilization of Europe and Asia, the older civilizations which have preceded ours, and that as we are building upon foundations that others have laid, we should recognize the place and inestimable value of their work and be worthy of the past as well as of the present.

But the founders of this institution had a still broader conception of the new world ideal. The North American spirit, broadened, steadied and disciplined by education, may yet be intellectually cold and selfish. If so, it can neither save its own country nor help to save the world. It must be warmed and inspired with noble and unselfish ideals, and so they founded not a secular but a Christian University, the roots of which sink deep into the religious life of the country and which draws its inspiration from our holy Christian faith. Mr. Chancellor, such a conception of individual and national character means much to the future of your country and ours.

You ask: "What is the Christian conception of national life?" It certainly is not narrow selfishness, it is not national isolation; it is the expression of the spirit of service in practical co-operation on a world-wide scale in the interests of humanity. The chaplain read to us this afternoon that passage from the Apostle Paul, in which he said that God "hath made

of one blood all nations." The Christian conception is not several distinct humanities. It is one humanity, of which all nations are members. No one member can suffer without the whole body of humanity suffering with it. No one member can be honored without the whole body of humanity being honored with it.

I am sure this University stands not only for ardent patriotism and love of country, for an educated and enlightened citizenship, but it stands above all for the Christian conception of individual and national character and the Christian view of international relations. If I have one word to say to the graduates today, it is to express the earnest hope that as they are among the first to go forth from this University, they may in their life express the great ideals of the founders of this American University.

Looking beyond the immediate sphere of the University may we not ask ourselves today, is there any contribution which the North American spirit can make to the life of the world? Is there any distinctive contribution that will benefit humanity and promote human progress? One is simply recalling what is familiar to all when one points out the invaluable contribution of Syria to the religious life of the world, of the contribution of Rome in law, of Greece in art, of Great Britain in the science of government, and of France in the humanities. What contribution, what distinctive contribution, can the North American spirit make to the world's civilization at this time?

Mr. Chancellor, I venture to suggest there is a contribution which we can make which is well worth while. In August, 1914, when the great war broke out, we in Canada and you in the United States, were engaged in preparations for commemorating the one hundred years of peace between our two countries. It was a notable event in our histories. It was a much more notable event in its implications. What has it meant to our two nations? What does it promise to

the world? Fifty-four hundred miles of boundary between our two countries unguarded for a hundred years. No battleships upon our international boundary waters, no troops stationed on either side to defend us against hostile attack. Peace for a hundred years. No disputes between us? Yes, many disputes. No disputes likely to lead to war? Yes, many just of the character that have led to wars in the past and threaten to lead to wars in the future, disputes about territories, disputes about fishing and other property rights, disputes on all conceivable questions. Mr. Chancellor, how does it happen that for more than a hundred years we have lived side by side in peace? We have lived in peace because the leaders and people of both nations have willed it that all our disputes should be settled by peaceable means. Our two nations have demonstrated to the world the practicability of avoiding war and of settling international disputes by peaceable means. That in itself is a great contribution to human progress. But we have done more. We have demonstrated that peaceable settlement of international disputes is not only practicable but is vastly more profitable than war. It is quite true that we in Canada were not always satisfied with the decisions; we grumbled about many of them. We thought you got the best of the settlement in a good many of them. I judge from what I have seen in your press there were some people on your side of the line who thought in some of these arbitrations you got the worst. But I put this question to any thoughtful citizen in either country. Considering what war costs in life and property and its effect upon the whole life of the nation, who is there who will say that the worst settlement was not a thousand times better for both nations than any settlement that could have been secured by war?

I repeat, our two countries have not only demonstrated the practicability of the peaceable settlement of international disputes, but from more than a hundred years' experience, the

national benefits and blessings resulting from it. What contribution should the North American spirit make to the world today? A world still reeling under the shock of the last war, still suffering from its crimes and horrors. We can endeavor to introduce a better spirit into international relations and try to lead the world to the settlement of international disputes by peaceable means. We may differ on the form in which this should be done. Men do honestly differ as to the form. We should respect each other's convictions on this matter. But so far as the spirit is concerned, I am convinced, Mr. Chancellor, and I am sure the President will confirm it, that the two nations are as one on the desirability of avoiding war and of substituting some other method for settling international disputes.

Our nations do not like war. We want to see right and justice, not force, governing the relation of nation to nation, and peaceable methods substituted for war as a means of settling international disputes. Mr. Chancellor, may not one venture to believe that with the whole-hearted co-operation of the men on this side of the Atlantic, it may be possible for the North American spirit to make this contribution at this time to the world's peace and to human progress?

What greater contribution could your country and ours possibly make? We know the benefit of freedom from huge armaments. We know the benefit of freedom from war. Should we not work together in seeking to establish some means of co-operation between the nations for the peaceable settlement of international disputes and the preservation of the world's peace?

The people of Canada occupy a unique position politically and geographically. We are fortunate, Mr. Chancellor, in that we have two mother countries, France and Great Britain. We have the greatest respect and admiration for both. Geographically, for fifty-four hundred miles our boundary line touches yours. We do a great deal of business with you. I

have not seen the statistics for the last year or two, but I know that we were doing a larger trade with you than you were doing with all the Central and South American states combined. I only mention this to show the intimacy and importance of our commercial relations. Then you are always annexing some of our citizens by marriage or otherwise, and we are annexing yours. We find the Americans who come to Canada and settle with us are just like our own people, they make the very best of settlers. I hope the Canadians who come over here conduct themselves well. I understand they usually get good positions. Mr. Chancellor, Canada has her part to play on this continent, related politically to Great Britain, geographically to the United States, the daughter of one and the sister of the other; she should act as a mediator and interpreter between the two, interpreting and reconciling the one to the other. Our place in history—and it will become greater as our population increases—should be to seek to bind together in peace and brotherhood the peoples of the British Empire, and this great English-speaking republic. I can conceive of no higher purpose Canada could serve.

Some may say these are the idle dreams of dreamers—that this idealism is not practical in a practical world. Speaking to a University gathering it is not necessary to apologize for a measure of idealism. The path of human progress has not been blazed by the cynics or the pessimists. The path of human progress has been blazed by the idealists and the optimists—those who have had vision to see, faith to believe and courage to execute; and I am quite sure that is the spirit which inspires this University.

ADDRESS OF THE HONORABLE
WARREN G. HARDING
PRESIDENT OF THE UNITED STATES

As for the just and noble idea that nations as well as individuals are parts of a wondrous whole, it has hardly passed the lips or pen of any but religious men and poets.—HARRIET MARTINEAU.

ADDRESS OF PRESIDENT HARDING.

Presenting President.

BISHOP HAMILTON: The world at this moment is turning its eyes on us as only a terrible calamity can drive a tired hope to look for sympathy and help. It is a momentous responsibility to speak for a hundred million people, but it is an inspiring confidence we have when we are assured the words will be so well chosen as to express only good will with an excellent spirit.

It is high privilege and distinguished honor that enables me to present the one man whose every word is heard round the world.

PRESIDENT HARDING: Bishop Hamilton, the Faculty, the Graduating Class, and Student Body: I do not think I can let this occasion pass without giving assent to many of the appropriate and appealing things just uttered by Dr. Rowell. I like his expressions that American and Canadian ideals are in common. And while he spoke about the North American contributions to present-day civilization and to the world, it occurred to me that the picture of the two great peoples living side by side in peace, in confidence and mutual understanding is about the finest exemplification that two nations can give to the world.

I have said on many occasions that if all the nations of the earth were as honest and unselfish as our republic there never would be another war. I shall revise it today and say that if all the nations of the earth are as unselfish and devoted to their ideals as the United States and Canada there never will be another war.

If I may suggest, without a discordant note, for there is none in my heart, I should like to call attention to the fact that the United States of America and the Dominion of Canada have dwelt side by side and settled their controversies



PRESIDENT HARDING

without resort to a superpower; but by the exercise of the sovereignty of free peoples dealing with one another. If we can commit civilized humanity to abiding righteousness and everlasting justice and inspire it with our example, we shall have made a long stride toward the peace the world craves.

I am glad to extend greetings and congratulations on completion of another year's work of the University. We are at the height of the annual commencement season, when thousands of students go out from institutions all over the land to take up the tasks for which their years of study have been preparing them.

I wish I could impress the young men and women of every graduating class this year with my own acute conviction regarding the obligation of service that is placed upon them. They have been favored with the privilege of special equipment and preparation, such as is vouchsafed to an all too small proportion of the people. They will not prove themselves worthy of their peculiar good fortune or of their special responsibility unless they regard it as a trust to be held for the good of the whole community.

We look to this month's graduating classes to provide far more than their numerical share of leaders for the Nation in a future not far ahead. You will play your parts in a world in many ways unlike any that former generations of your colleagues could have anticipated.

I would feel that I had performed well the part that has providentially fallen to me if I could impress upon everyone who goes out this year with a diploma the thought that it is not a certificate of right to special favor and profit in the world but rather a commission of service. Men all about you will need the best you will be able to give to them.

Never, I firmly believe, was there a time when the call was so insistent as that to those capable of giving unselfish, broad, comprehending direction to public thought.

You of the next generation of leadership will live in a time of readjustment and reorganization. Much that has been esteemed elemental has been swept aside. Almost nothing remains that we may safely think of as sacred, as secure from the attacks of the iconoclasts. It is a time in which men search their souls and assay their convictions, in which they examine the very fundamentals of institutions immemorially accepted, in which no tradition may be held immune from the assaults of the skeptic and the doubter.

In such a time I can not but feel that the great need which proper education can supply is embraced in the broadest culture, the most inclusive vision, the most clear-eyed comprehension of the terms which mankind's problem today presents. There was a time, and not very long ago, when we were wont to think of education as a sort of specialized training for some kind of special service. We esteemed it as an intensive process of equipping fortunate persons for doing particular things particularly well along established and accepted lines. Today we may say that there are few accepted lines. Nothing remains with us that is not queried. Therefore we need for the leadership of the coming generation an open-minded willingness to recognize the claim of the doubter, the innovator, the experimenter, the would-be constructionist.

But while we must give these adventurous ones their full chance, we must sedulously guard against the spirit of mere cynicism, the disposition to condemn all things as they are because they are not perfect, the tendency to tear down before any plan of reconstruction has been prepared. The trained mind—provided it is not overtrained—is the one that must provide the saving faculty of discrimination. The world must go forward, and not backward; and it will not go forward as the result of any philosophy of mere destruction. After all, unsatisfactory as some earnest people regard the present structure of society and existing human relationships, a reasonably conscious world has been a long time traveling as far

on the road toward ideal conditions as it now has reached. History has afforded many illustrations of societies crumbling and going to pieces, and the process has invariably been attended with superlative disaster to great masses of humanity. It is a commonplace that at this time the world stands on the brink of what looks much like a precipice. It must not be allowed to take the fatal plunge. It will not, if it shall be able to summon to its leadership in the coming generation men and women who will unite a necessary measure of conservative purpose with an equally necessary portion of willingness to consider new expedients, to test out old formulas, to apply the acid test even to what we have learned to believe is pure gold.

The education that can truly prepare for the demands of society in the time before us can not be given merely in academic halls. The great world outside must contribute of its practical experience, its intimate knowledge, its discipline and disappointments, to complete the equipment. We can learn much from books, but if we learned only from books we would learn only the wisdom of the past. Nobody will ever live long enough or be wise enough to equip himself with all the wisdom of the past, to say nothing of projecting it into the future. The student who has learned the art of learning, of application, of concentration upon the particular problem before him, will find that he is better qualified for the practical affairs of life than the one who has merely stowed even a very great array of facts in his brain. Books are tremendously useful if they be made the servitors of the inquiring mind; they may be deadening and worse than useless if they become the master of the too receptive mind. He who has learned how to use books, how to find what he requires in them and then to apply it, without the necessity of overloading his mind with unnecessary detail, is the one who has made his educational preparation most useful. As a mere storage warehouse, for facts, beliefs, impressions, the human

mind is an unsatisfactory plant. It is too liable to error and too limited in its capacity. But, on the other side, when it is used as a macerator of information, a molding, developing, forming, and re-forming mechanism, it does its best work. To do that work, it must possess the qualities of boldness, originality, confidence. It must be capable of sustained and well-directed effort.

So, to the young men and women in cap and gown, gathered here and on a thousand other platforms to receive the testimonies that they have completed their allotted academic courses, I would plead that they recognize that, after all, the effectiveness of their educational effort will at last be in proportion to their recognition that it is only preparation and not conclusion.

There is no such thing as finished education. The wisest person that ever lived took his last observation of life and living into a mind which was still in the processes of preparation.

It is, I think, a part of our national good fortune that we have viewed culture from this standpoint. I think the college graduate who imagines himself at the completion of his education is one of the most pathetic human spectacles we have to view. Fortunately, he is not nearly so numerous as the humorous paragraphers would have us believe. Fortunately, also, in case he may be too well endowed with self-esteem and confidence, the world has special facilities for rapidly and efficaciously reducing the excess of assurance.

Its democracy is one of the fine things about our American system of higher education. It is almost invariably true that any young man or woman, who earnestly wishes it, may attain the privileges of the best educational preparation. There is, thank God, no caste system here. All kinds of experience, of social background, of ancestry, of tradition, of training are brought together in the melting pot of the American college or university. Neither social nor intellectual

snobbery is likely very long to survive such experience. That is why education, when it is of the right sort, is the greatest leveling and democratizing influence we can find. It inculcates a realization of true standards, an appreciation of the fact that differences in estate and fortune are, after all, but the superficialities of life as compared to the fundamentals of character, ambition, and determined purpose. To whatever extent it fails to impress this conception of the democracy of intellect, education will brand itself a failure.

The young men and women who are coming upon the world's stage today, equipped to take their parts as leaders, will find themselves welcomed as their predecessors have not always been in other times. Humanity is seeking as it never sought before for those who can see widely, clearly, fearlessly; who will be capable of determining what is sound and what is right, and courageous enough to stand for it, though they stand alone. Interrogation points have been written in the blood and sufferings of countless millions, at the end of a thousand statements of what a little time ago we deemed the very basic principles of economies, of sociology, of international relationships, of public policy and human justice. We must have that faculty of fine discrimination which shall understand what is good, true, and reliable, and what is false, unjust, and vicious.

I have known somewhat intimately a good many young people who have been growing into their years of maturity within the time of the great crisis through which the world has been and is still passing. My observation of them and of their attitudes toward life has given me, I may tell you, a greater confidence in our future than seems to be reflected in the pessimistic observations of some who would have us believe that, because our young people nowadays see things differently than we older ones saw them, the youth of today must somehow be a bit degenerate. On the other hand, I am convinced that their early introduction to the realities of life

has given to the youth of our day a truer perspective, a better appraisal of human and social values. I have faith to believe that success, in the minds of educated young people today, means less in terms of dollars than it did two generations, or a generation, or a decade ago, and that it means more in terms of sincere human service than it ever did before. If I am right, then surely we have accomplished much for the betterment of mankind; for it is a great thing to have implanted such a spirit, such a purpose, such a vision, in the minds and souls of those who are to direct our future. This we have done to a greater extent in our generation than ever before in a like period.

The world and its experience constitute the greater university in which all of you have yet to complete, so far as it is humanly possible, your education. I pray you to go out to it without too much thought of personal rewards, of individual gains; and yet, not to thrust these considerations entirely aside. Be generous, but do not dissipate your capital of knowledge and ability in aimless, useless generosity. Hold true to those ideals which your own country and its institutions represent. We Americans will best help mankind at large if we most earnestly sustain men immediately about us. Let us make our America the best place on earth in which men and women may dwell. Let us make it an example to all others, an inspiration and a model. It has been our privilege to see this country which we love called upon to redress the wrongs of a world, to restore the balance of civilization. We could not have played that part had we not first been true to ourselves, confident of our destiny, assured of our righteousness and of the power inherent in our concept of righteousness. Let us go on, holding fast to what, in the great trial, has been proven good, seeking to make it better, stronger, and more unselfish. Let us place a firm reliance in our destiny and let us seek to realize that destiny through unceasing effort and unfaltering devotion.

Humanity never needed broad, illuminated understanding more than it does now. It must needs lean heavily upon those to whom it has given its best of opportunity for preparation. Those who today hold aloft as best they can the standard of civilization and progress must presently pass it on to you who are just entering upon your responsibilities. I can think of no greater service I could render than to impress upon every graduate of this June the part that awaits him in humanity's affairs, if he will but realize it. Therefore, I implore a dedication to common service, to human betterment, to civilization's advancement, on the part of these young people who at last must so largely direct the affairs of country and of society in the hard but very hopeful times which lie ahead.

After the deeply impressive address of President Harding, "The Marseillaise" was sung with thrilling effect by Lieut. Jean J. Labat, of the French Embassy.

ADDRESS OF THE HONORABLE
JEAN J. JUSSELAND
AMBASSADOR FROM FRANCE

The prosperity of our neighbors in the end is our own, and the poverty of our neighbors becomes also in the end our own.—RUSKIN.

ADDRESS OF DR. JUSSERAND.

Introduction of the French Ambassador.

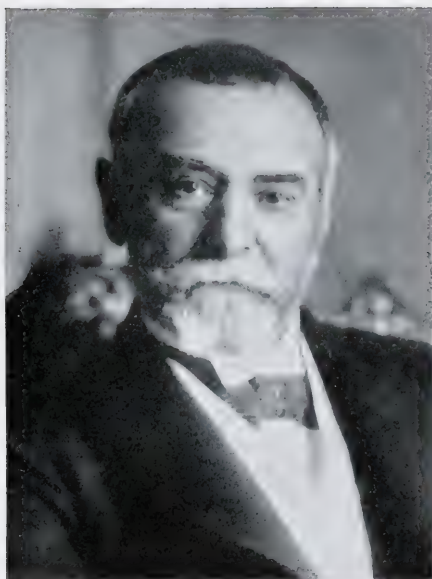
BISHOP HAMILTON: There is no gratitude like that which responds to the rescuer of one's life from danger and death. A drowning girl feels an obligation to marry the man who rescues her from a watery grave.

When the Marquis de Lafayette, marching in Virginia, and Count Rochambeau, sweeping the coast from the Hudson to the Chesapeake, finished at Yorktown, the French and American armies were betrothed. When they finished in Flanders the wedding was consummated. We are here now to receive the blessing of France at the hands of the French Ambassador, the Honorable J. J. Jusserand.

DR. JUSSERAND: Mr. President, Mr. Chancellor, Ladies and Gentlemen: After the words we have heard from the Chief of the State, words full of wisdom, of good will, of humanity, and which will be overheard in other lands besides this one, who can dare speak? Not I. If I speak, it is not because I dare, but because I am bidden.

How could I disobey when I have such a debt of gratitude to the one who bade me? We happened to return together to America, in the same ship, during the anxious days of August, 1914, before any one could tell for sure whether a General Joffre would win a battle of the Marne. We trusted that he would, and so did your Chancellor, offering prayers for the success of the great cause which we were defending, and which you were, one day to defend too, with what success, all the world knows.

In its efforts toward better days, mankind suddenly rises at times, then falls back, but usually not so low as its starting point, so that part of its gains remain permanent and the



DR. J. J. JUSSERAND

ascent continues. Yorktown and American independence, our revolutions of 1789, 1830, and 1848, with their immense influence in Europe; the great war in which the three Yorktown nations, now united at last, and, we feel confident, forever, took such a prominent part, were events of this sort.

The foundation of your University is the result of one of those deep movements involving the generality of men. The King's Counsel from Canada was considering a moment ago what were the thoughts of your founders. Those thoughts and the possibility of the foundation are a consequence of a profound transformation which took place in the world, and especially in England, during the first half of the eighteenth century, the seat of which was less apparent than the trenches at Yorktown or the forts at Verdun, and was men's hearts.

Studying the manners of the day, and the mass of writings published at the time when, having received the scepter from Dryden, Alexander Pope reigned over the realm of letters, one is struck by the extreme dryness of the literary king and of his subjects. Clear-sighted, sceptical, ironical, vindictive, doubting all that they could not see, including their own hearts (because they could not see them), having but scorn for sentiment, they perpetuated throughout their days, "the drought of March," to borrow a word from old Chaucer. Theologians, philosophers, poets and novelists, belonged most of them to this intellectual school of dryness. Pope would, to please his teacher, Bolingbroke, write a poem to show that all is for the best in this world, and so write it as to leave his readers persuaded that all is bad, and that there is no remedy and that life is scarcely worth living. Those poets offer to our sight metallic gardens, all glitter and no sweetness, with bright birds, which are stuffed birds, and tin roses with a smell of varnish and no perfume. Much of what happens to Robinson Crusoe touches his readers because they have a sensitive heart, but he himself is scarcely touched at all. Freed from his island and returning home after twenty-eight

years of absence, he first ascertains what has become of the money he had left, afterwards only whether his father and mother are alive, and finds that they are not, but that two of his sisters survive, who probably said, "Glad to see you." But he does not go so far as to tell us.

All know the immense change which took place even before the middle of the century, when one after the other, warm-hearted all of them, the friends of man and beast, of all that lives and can suffer, caring little for the acrobatics of mere wit and much for the play of sentiment and affections, men like Johnson, Richardson, Fielding, Goldsmith, came to the front. Tolerance, kindliness, good will, a fondness for the masses, which was a return to what forms the basis of Christianity, now predominated. The movement had begun with men like Steele, Addison, William Law, when the other tendency was at its height: the oncoming of every season can be detected before the next begins. Law, who like Addison, was persuaded that to give virtue repellent features was not a way to make her attractive, published in 1729 his *Serious Call to a Devout and Holy Life*, and adorned it with charming portraits and characters, true to nature all of them, like that of saintly Miranda, and that Flavia, of the world worldly, not a bad girl, but not a model one, who, when there is a collection for some good work, "and she likes the person who makes the proposal," will give half a crown, and add: "If you knew what a long milliner's bill I have just received, you would think it a great deal for me to give."

Law's virtues and kindliness, his good will to all, attracted many who, tired of the ambient scepticism and dryness, longed for better things and a more complete development of man's nature. Among those who came to listen to the "Sage of Putney," and were strongly influenced by him were two young men, the two brothers, John and Charles Wesley.

In the great renovation which took place during the second part of the eighteenth century, John Wesley's role was of

paramount importance. Place was found in his great heart for all sufferers and outcasts, prisoners, people in want, poor children, illiterates. Having a clear mind as well as a warm heart, he managed to help his followers both materially and morally, organizing love feasts for men to better understand, and come nearer to, each other, and a system of loans to assist them in their undertakings. Traveling, preaching, writing ceaselessly, covering between four and five thousand miles in a year, reading on horseback books of religion, history, literature, the Odyssey for example, visiting not only England but Ireland and America, "always in haste," he said, "never in a hurry," he came in contact with people innumerable and his influence was immense.

On Americans, when they began their struggle for liberty, he wrote memorable words. His letter to Lord North and Lord Dartmouth is, or should be, famous. He changed his mind, it is true, after having read Dr. Johnson's pamphlet, "Taxation No Tyranny" (which depends; sometimes it is, sometimes not); but let us rather remember his first and more spontaneous movement, when he expressed himself thus: "I cannot avoid thinking if I think at all, that these our oppressed people asked for nothing more than their legal rights; and that in the most modest and inoffensive manner which the nature of the thing would allow. But waiving this, waiving all considerations of right and wrong, I ask, is it common sense to use force toward the Americans? * * * Whatever has been affirmed, these men will not be frightened. Some of our officers say: 'Two thousand men will clear America of these rebels.' No, nor twenty thousand, nor perhaps treble that number, be they rebels or not. They are as strong, as valiant as you, if not more, for our soldiers fight for pay and they, on the contrary, are one and all enthusiasts, enthusiasts for liberty. And, while they are contending *pro aris et focis*, for their wives, children, liberty * * * are we sure that our neighbors will stand stock still?"

The words of a prophet, including even the part to be played by France, fell that day, 14th of June, 1775, from the lips of John Wesley.

You have not changed; neither have we; both our nations continue to be capable of the utmost efforts, careless of risks, when a great idea, or a deep sentiment is at stake. Both our nations surpassed themselves in the great war, you coming three thousand miles away to put in the balance the weight of your unconquered sword, and finding then, on the same side of the trench those whom we shall ever be happy to call our British friends.

The three flags just now displayed in front of us differ in their arrangement of colors, but the colors are the same, and one who sings of the red, white and blue evokes the idea of those three great peoples, with an incomparable past, and we hope, an incomparable future. **Dr. Rowell praised you** Americans for the fact that during more than a hundred years you have not been at war with England. Well, I do not see why I should not praise France, for we, too, have enjoyed and greatly enjoyed a more than centennial peace with England; with more merit even, so much older, and more persistent than yours was our custom of being almost ceaselessly at war with her. But after the great deeds of the great war, now that the poppies of Flanders' fields are dropping their red petals on the tombs of those from our three countries who died for liberty, nothing we trust will ever disunite our three colored flags, sacred emblems of the same cause, both in war and peace.

In this University, the principles of John Wesley, irrespective of any particular tenet, will be faithfully adhered to. All will remember that any who may be tempted to swerve from the rule of tolerance, patience and good will ceases to be his pupil. All will remember that in accordance with the forceful words of a French thinker of the sixteenth century, Rabelais, "Science without conscience is the death of the soul."

THE UNIVERSITY ABROAD

*The true university of these days is a good master,
worthy student, and God to defend them as their cause
is just.*

THE UNIVERSITY GRADUATES

BISHOP HAMILTON: I have already stated to the audience the necessity for the departure of the President and Mrs. Harding at four o'clock. I think we have time enough to conclude our exercises, but if we should not and the band must go, then we want the rest of you to stay! I say this because I know that you are interested to be here. We have nothing now but the graduation, the conferring of degrees, and the announcement of the fellowships.

The several Deans of the University presented to the Chancellor the following graduates to receive their respective degrees:

David Joseph Shorb, A. B., Master of Art. Thesis: A Special Treatise of Federal Taxation as Applied to Corporations.

Charles Emile Morganston, Jr., B. S., LL. M., Master of Arts. Thesis: The Treaty-Making Power and Its Limitations.

Simeon Cruz Capule, LL. M., Master of Laws in Diplomacy. Thesis: The Constitutional Relation of the Philippine Islands with the United States.

Henry Chung, A. M., Doctor of Philosophy. Thesis: The Case of Korea.

Henry Clay Keene, LL. M., Doctor of Civil Law. Thesis: The Antecedents of the Commerce Clause.

Zhivoin Kittich, LL. B., Doctor of Civil Law. Thesis: Serbia in International Treaties.

Otto Erwin Koegel, LL. M., Doctor of Civil Law. Thesis: Common Law Marriage and Its Development in the United States.

John Nelson Torvestad, B. S., LL. M., Doctor of Civil Law. Thesis: The Growth and Development of a National Police Power as Implied in the Constitutional Grant to Congress to Regulate Commerce "Among the Several States."

Edson Leone Whitney, Ph. D., LL. B., Doctor of Civil Law.
Thesis: 'The Law of Strikes and Lockouts.

BISHOP HAMILTON: Now, please, we will have time enough, I think, to sing the hymn that I trust we will all sing with heartiness and with the spirit of understanding, "Blest Be the Tie That Binds." Let us all rise.

(The audience rose and sang the hymn designated.)

CONCLUDING EXERCISES

*Three Empires by the sea,
Three Nations great and free,
 One Anthem raise.
One race of ancient fame,
One law, one faith, we claim,
One God whose glorious name
 We love and praise.*

ANNOUNCEMENT OF FELLOWSHIPS.

BISHOP HAMILTON: We all sympathize with disappointment, and possibly never more than when the persons disappointed are in their young manhood or young womanhood; but this is a world of rivalry, and we can not all, when we are competing for a prize, obtain the crown, when it is not offered to everyone that competes. So today we must simply say that some of these persons came very near to the goal, but we are here to announce only seven persons who have received the fellowships of the University. We are fast equipping ourselves for bringing all these persons to find facilities for continuing their study in the American University. I take pleasure now, in the midst of the disappointments of these who may be defeated, in saying, another chance ahead, try again. You are near, and not far, from "the consummation devoutly to be wished." Cheer up, young people; the whole world is ahead of you, and it's wide enough for you to succeed somewhere and sometime. I congratulate the notable seven who have learned "the race by vigor not by vanities is won." The names of these successful candidates for fellowships are: Erwin Ransdell Goodenough, James E. A. Johnstone, Frederick P. Myers, Lester Bowers Pearson, Mary Lois Raymond, George J. Schulz, Edwin Edgar Voigt.

Let us unite now to sing "The Battle Hymn of the Republic," and then the doxology and the benediction will be pronounced by the Rev. John R. Edwards, D. D., District Superintendent of the Washington District.

(The audience sang the hymn indicated.)

Let me ask the audience please after the benediction to remain in their places until the President and Mrs. Harding have gone to their carriage.

BENEDICTION.

DR. EDWARDS: The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ, our Lord. And the blessing of God, the Father Almighty, the Son and the Holy Spirit, rest upon and remain with you always. Amen.

ADDENDA.

WOMAN'S GUILD OF THE AMERICAN
UNIVERSITY.

*Certain women * * * and many others which ministered unto him of their substance.*—NEW TESTAMENT.

PRESENT OFFICERS OF THE WOMAN'S
GUILD OF THE AMERICAN
UNIVERSITY.

Honorary President—Mrs. T. H. Anderson.

President—Mrs. John C. Letts.

First Vice President—Mrs. John A. Logan.

Recording Secretary—Miss Elisabeth F. Pierce.

Corresponding Secretary—Mrs. Gordon Slarrow.*

Treasurer—Mrs. M. A. Hannay.

Vice Presidents—Mrs. B. F. Leighton, Mrs. A. B.
Duvall, Mrs. C. C. McLean, Mrs. Lucius C. Clark,
Mrs. James E. Gilbert, Mrs. E. D. Huntley, Mrs.
W. F. McDowell, Mrs. W. T. Galliher, Mrs. Nan-
nette B. Paul, Mrs. Perry Heath.

* Deceased.

PORTRAIT OF BISHOP HAMILTON



Sincerely
John W. Hammit

THE TRUSTEES OF THE
AMERICAN UNIVERSITY

On God and godlike men we build our trust.—
TENNYSON.



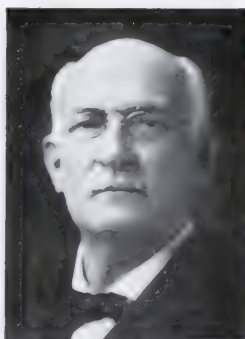
JOHN L. ATCOCK



PETER M. ANDERSON



JOHN E. ANDRUS



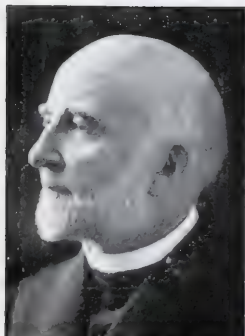
CHARLES W. BAGDWIN



GORDON BATTELLE



CHARLES J. BELL



JOSEPH F. BERRY



JABEZ G. BORDEN



WILLIAM J. BRYAN



JULIAN S. CARR



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WILLIAM KNOWLES COOPER



MRS. SARAH B. COOPER



WILLIAM S. CORBY



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COLLINS DENNY



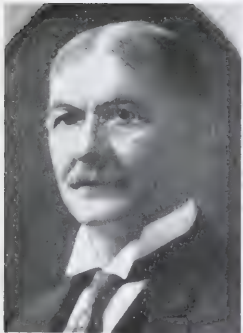
GEORGE W. DIXON



WILLIAM J. FAUS



FREDERICK A. FENNELL



WILLIAM T. GALLHER



CHARLES C. GLICK



GILBERT H. GROSVENOR



JOHN W. HAMLIN



H. O. S. HEISTAND



WARREN G. HARDING



ROBERT S. INGRAHAM



MRS. JOHN F. KEELER



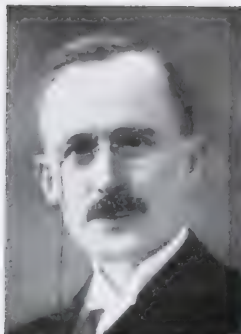
JOHN C. LETTS



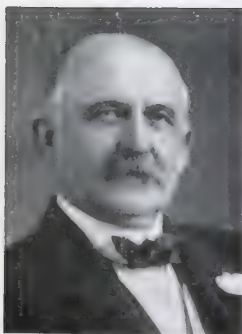
GEORGE H. MANSFIELD



WILLIAM F. MCDOWELL



JAMES C. NICHOLS



CLARENCE F. NORMENT



WILLIAM S. PHILLIPS



MRS. J. FRANK KOTTICK



A. M. SCHUCHERT



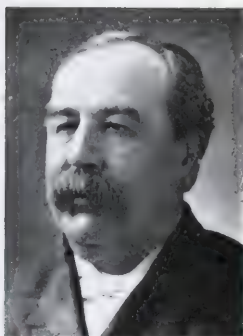
JOHN W. SPAR



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ALFRED C. TREE



SAMUEL R. VAN SANT



GEORGE F. WASHBURN



WILLIAM R. WEBSTER



LUTHER B. WILSON



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